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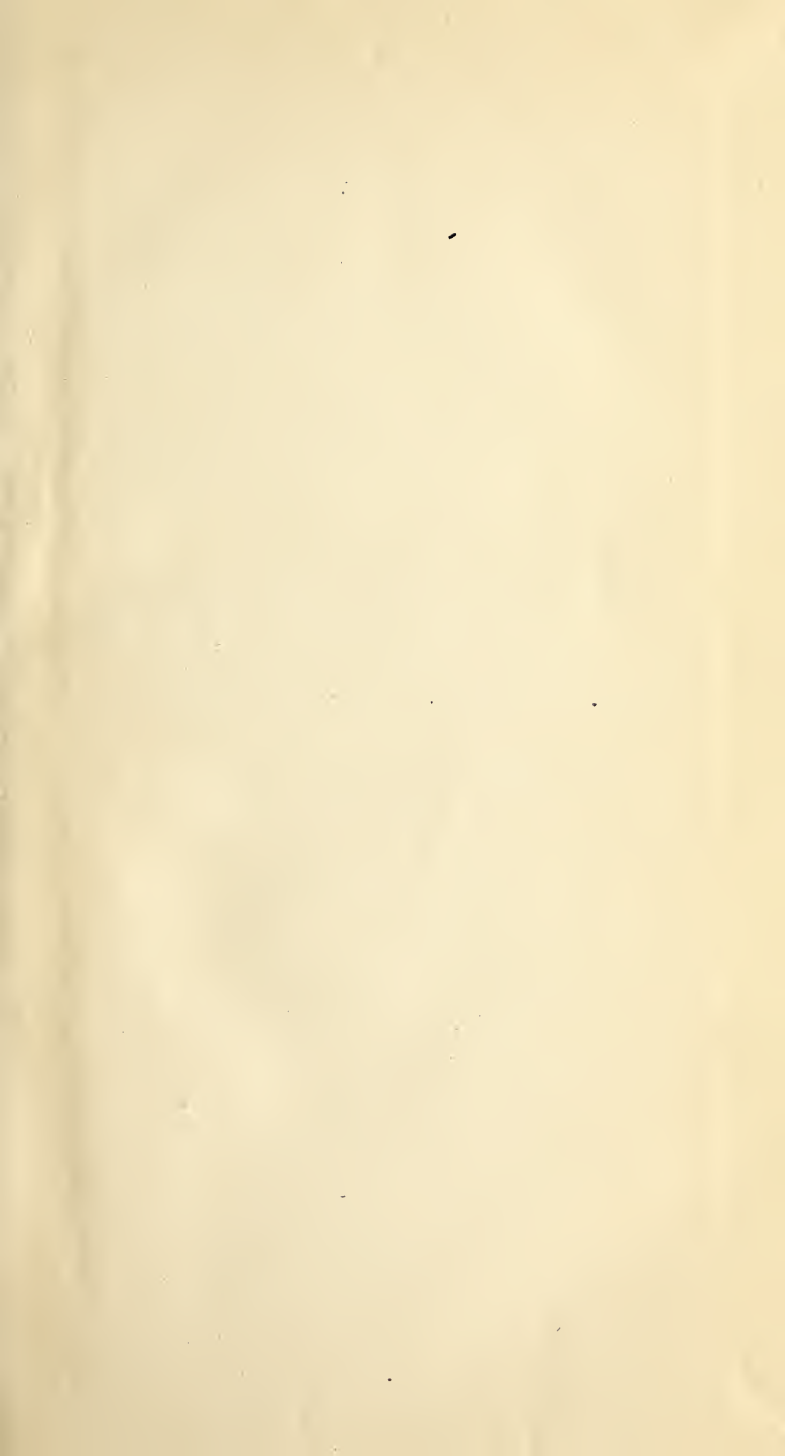
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SPECIMENS

Of two of the Eastern Languages.

The Sungskrita.

१५ उतविशं पर्व ।—यिषारएलय रान्ता
 तानां मिस्रदेणा दमनतृतीयमासे तस्मि
 न्नेव दिवसे आगच्छत् सीनीवते ।—

This is the learned language of India. —

The Burma.

Spoken at Rangoon &c.

Matthew, part of chap. ii. — We have seen
 his star in the east, and are come to worship him.

အာကာသကောငါးငါးဝင်္ဂါ။ ။ အခိုယသောအ
 ရှင်။ သင်လှပေသည်။ ။ သည်အတိုင်သာ။ တွေ
 ကြပါလေ။ ။ သည်စကားကို။ ။ မှတ်မှတ်ရရ။ ။
 တွေယူကြလေ။ ။ ပြောသည်တို့။

This is the language of a whole Empire.

No. 2

THE

FIRST ANNUAL

REPORT

OF

The Baptist Board of Foreign Missions

FOR THE

UNITED STATES.

“Let the whole earth be filled with HIS glory.—Amen
and Amen.”

PHILADELPHIA:

PRINTED BY ORDER OF THE BOARD.

William Fry, Printer.

1815.



ADDRESS.

THE Baptist Board of Foreign Missions for the United States have the pleasure of presenting to the Associations of their order, to the several Missionary Societies, and to the public, their FIRST ANNUAL REPORT. They feel grateful to the Supreme Head of the church for the success which has thus far attended the zeal and piety of thousands for the extension of the Mediator's empire, and ardently hope that each successive year will be distinguished by renewed exertions.

Of the business which has called for the attention of the Board at their respective meetings, and of the manner in which they have endeavoured to execute it, a judgment will be formed from extracts, here presented, which contain the substance of their proceedings.

The detailed account of the labours of brother Rice will be read with interest. Devoted to the service of God in the cause of Missions, and acting as agent of the Board, his endeavours to excite and direct the godly zeal of associations, to originate missionary institutions, and to contribute to the efficiency of the Convention and its Board, have been active and incessant. Impressed with the importance of his past services, and believing, that there are sections of our country in which his future labours may prove eminently useful, how desirable soever, on some accounts, his early removal to a missionary station may appear, the latter are of opinion that it is the real interest of the body to continue him some time longer in his present engagements. Conformably to this conviction

they have resolved on his remaining awhile their agent in the United States. The Board most affectionately commend him to the favour and kind offices of their christian brethren. The fraternal manner in which his past efforts have been welcomed, combined with the high importance of the work in which he is engaged, create an assurance that he will continue to be received as a "brother beloved." Brethren whose information, wealth or influence can assist him in accomplishing the end of his appointment, it is hoped, will promptly come forward and seize the honour of becoming auxiliaries in a cause, conducive to the glory of God and the salvation of benighted millions.

Into the service of the mission the Board have lately received Mr. George H. Hough, a young brother who has been deeply concerned for the salvation of the heathen, and made willing to become a missionary of the cross. He has a wife and two small children. The Board possess an entire satisfaction as to his character, talents and piety. He has acquired under the instruction of his father a competent knowledge of the art of printing. In case of the publishing of the Scriptures in the Burman language, his assistance may prove in a high degree useful. A farther account of the exercises of his mind and of his setting apart to the office of a missionary, will be found in the subsequent pages. He is waiting an opportunity to sail to Rangoon, to unite with brother Judson in the work of the Lord.

The Board are sensible that no communications exceed in interest, those which are obtained from the immediate seat of a mission in heathen regions. Owing to the interruptions which commerce recently sustained, and the remoteness of the empire of Burmah, they have, as yet, received no letter from brother Judson, since his adoption as their missionary. They are daily expecting the

pleasure, and hope to be able in future reports to present intelligence that may inform the inquisitive and encourage and gratify the pious mind. In the mean time they are happy it is in their power to present extracts from private letters, which announce the safe arrival of brother Judson and wife at Rangoon, and the prospect of usefulness which is opening upon them. The communications of sister Judson, although designed merely as effusions of filial and social affection, breathe so much of the spirit of the saint and the missionary, as to convince the Board that they will be perused with peculiar pleasure. Mr. Felix Carey, a worthy son of the excellent Dr. Carey, may be viewed as an associate of brother Judson. For, though in consequence of his high medical information, at the direction of the Emperor of the Burmans, his residence has been removed to Ava, in the north of the empire, his heart is intent on the introduction of the gospel into those habitations of ignorance, cruelty and wretchedness, which the empire every where exhibits. The Board have heard with pleasure that his influence has procured permission for a printing-press, sacred to missionary endeavours, to be set up and put into motion at Ava. Intercourse between Rangoon and Ava, it is believed is easy and direct. Some information respecting the country into which their missionary brother has, by the hand of Providence, been introduced, the Board offer to the reader in the present number.

Among the numerous and increasing establishments for the spread of evangelical truth, which have engaged the attention of the observant christian, none perhaps has presented a less ostentatious origin, none been marked with a more laborious, self-denying and judicious advance, none crowned with more favoured and extensive successes than the mission at Serampore. A brief statement of the progress of their translations of the Bible, and of

the blessing which the God of mercy has poured on their holy enterprises, lately received from England, will awaken love for the instruments and praise to the power that employs them. Among the chief agents in the origination and promotion of that mission, are the names of Carey, Marshman and Ward, now in India, and Fuller, Ryland and Sutcliff of England. The last, one of the most excellent of men, has lately finished his course. He died, beloved and lamented by many. The consolation is precious, that the residue of the spirit is with the Lord. He can supply the deficiencies which death, or any other occurrence, can occasion.

It is a truth which experience has amply confirmed that a spirit for foreign missions has an excellent influence on those which are, as to the extent of their design, domestic. Nor is this surprising. When the human mind proposes to itself measures on a narrowed scale, it is content with a few feeble efforts to attain them; but enlarged designs naturally awaken enlarged exertions. When the people of Israel saw their monarch preparing near his own habitation, a place for the tabernacle, it is probable they left the work almost entirely to himself; but when he conceived and announced his purpose to erect a magnificent temple to the Lord, the chief of the fathers, the princes of the tribes and all the people poured into the treasury, in vast abundance, their brass, and their silver, their precious stones and their gold. With equal ease the sun throws his beams on the remotest planets, and on those that are near him. Real christians are the light of the world. It is as impossible in the regions of grace as in nature, that light can stream to objects far removed without irradiating such as intervene. The spirit of the gospel resembles its source. It embraces peace to them that are afar off, and to them that are nigh. Foreign missions are in reality only domestic missions extended,—the sound which has

been uttered on the frontiers of a country, going out into all lands. The Board will take pleasure in announcing the existence and prosperity of home missions, in proportion as they succeed in obtaining intelligence.

The present are eventful times. Occurrences which the world has lately witnessed, have appeared more like visions than facts. If the shaking of the nations be one of the signs of the coming of the Lord, what hopes may not the friends of the gospel cherish! The church of Christ has herself assumed an attitude peculiarly interesting. She is looking forth as the morning on the people that are sitting in darkness, and thousands are rejoicing at the brightness of her rising. She is gratuitously offering the volume of inspiration, in almost every language, to thankful multitudes. She is asking her sons and her daughters to share in the glorious attempt. To every covetous, supine or unfriendly professor, her voice is, "if thou altogether holdest thy peace, at this time, then shall enlargement and deliverance arise to the Jews from another place" and to the Gentiles also.

In the heart of every real christian exists the germ of holy benevolence. It requires only to become evolved by events, to render it productive of abundant fruit. Through almost all the Baptist Associations in the United States, with an influence gentle and bounteous as the spring, the mission spirit has diffused itself. A whole and large denomination of christians, animated with zeal for the salvation of millions, systematizing plans for wide and permanent usefulness, and imploring the blessing of the Lord on their endeavours to spread the glory of his name, presents a scene as encouraging as it is novel. Christians of almost every name are imbibing the spirit of apostles; a spirit not of a capricious description, like the fashion of a day, but originated by principles wise and holy, active and immortal.

That the Divine majesty, whose way is in the sea and whose paths are in the deep waters, should sometimes permit events to occur that appear adverse to the expectations and aims of his people, should excite no astonishment. By incidents of this character, he exhibits the frailty of his creatures, he instructs them that in his whole government he is himself the sovereign; he invites the exercise of an unreserved confidence in him alone, and triumphs over their fears by evincing in the result that occurrences of the most disastrous aspect were intended to issue in the accomplishment of the most glorious designs. Providence and prophecy, the conduct and the language of Jehovah can never militate against each other. The kingdoms of this world must become and are becoming the kingdoms of our Lord and of his Christ.

Are motives required for missionary activity? In his own character and the obligations it imposes, the good man will find a host. Let him contemplate the multiplied sorrows of them who are worshipping gods of clay and silver, and surely his heart must melt in pity. Let him consider with what ease God can chastise his disobedient and slothful servants, by divesting them of that property with which they are entrusted, a hundredth part of which they will not employ for his glory, or by suspending those sacred consolations which are the christian's most delightful support. Let him reflect on the trivial sums which at his hand are solicited, and contrast them with the immense expenditure of the Son of God, for his everlasting salvation. Let him estimate the aggregate which the accumulations of the small contributions of thousands must produce, and the good it promises with a Divine blessing to accomplish. Let him appreciate the honour the Lord sheds on his servants in making them "fellow-workers" with himself. Let him read the privations, the afflictions, the martyrdoms of the missionaries of Christ, and the harvest of blessings which have sprung

from the seed which, with tears, they scattered. Let him recollect the brevity of human life, the months that are gone for ever, in which he has done so little in the noblest of causes; and that only during the few remaining hours of his existence, it is possible for him to work. Let him anticipate the pleasure of meeting those among the blessed in heaven, to whose conversion to God his self denying benevolence has been instrumental—but why multiply motive. The terrors of hell, the joys of heaven, the inestimable worth of the soul, the establishment of the Son of God in ordaining the publication of his Gospel, the rod of his strength, and especially the signs of the times call on the saints, as with a voice of thunder, to associate their counsels, contributions and labour, and to appear before the throne, offering the daily, united, and prevailing prayer, Lord let thy kingdom come!

B

SUBSTANCE OF THE PROCEEDINGS OF THE BOARD FOR THE YEAR PAST.

FOR the information of such as did not receive the former publication of the Board, it may be remarked that, in May 1814 a number of delegates from Mission Societies in Massachusetts, Rhode Island, New York, New Jersey, Pennsylvania, Delaware, Maryland, District of Columbia, Virginia, North Carolina, South Carolina and Georgia, met at Philadelphia, for the purpose of combining their efforts to send the gospel among the heathen; and formed The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions.

The Constitution directs, that this Convention be held once in three years, composed of delegates not exceeding two from each Society that contributes at least one hundred dollars annually to the general fund; and that, during its recess, the business be transacted by a number of persons chosen by the Convention, to be called The Baptist Board of Foreign Missions for the United States.

It is the duty of this Board, according to the constitution, to employ missionaries, determine the field of their labours, and the compensation to be allowed them; to publish accounts, from time to time, of their transactions, and an annual address to the public; and in general to conduct the executive part of the missionary concern.

The Board, at their first meeting, elected Dr. Baldwin, of Boston, President; Drs. Rogers and Holcombe, of Philadelphia, Vice-Presidents; Mr. John Cauldwell, of New York, Treasurer; Dr. Staughton, of Philadelphia, Corresponding Secretary; and Rev. Mr. White, of Philadelphia, Recording Secretary.

The Board undertook the patronage of Rev. Luther Rice as their missionary, to continue his itinerant services in these United States for a reasonable time; and also the patronage and support of Rev. Adoniram Judson, now in India, as a missionary under their care and direction; for whose use they ordered one thousand dollars to be transmitted to India by the earliest opportunity.

The Board agreed to hold their meetings quarterly.

At a meeting of the Board, June 15, 1814—Voted to supply brother Rice with credentials, stating his appointment under the patronage of the Board, the object of his itineracies and labours in this country, and recommending him to the favour of the people wherever, in pursuing the openings of Providence, he may direct his course.

At the quarterly meeting of the Board, September 9th, 1814—Information was received that the one thousand dollars ordered for brother Judson in India had been by a favourable opportunity forwarded for his use and support.

Voted to request the several Missionary Societies to forward the monies in their hands to the general Treasurer.

At the quarterly meeting of the Board, March 6, 1815—Communications from many Associations and individuals, evincing a dispo-

sition to aid the benevolent purpose of imparting the knowledge of Christ to the heathen, were placed before the Board by the Corresponding Secretary.

Voted that one thousand dollars be transmitted to India for the support of brother and sister Judson.

Voted that all communications to the Board be made through the Corresponding Secretary.

Voted that brethren Staughton, Rogers, and White, be a committee to ascertain and report the probable expense of supporting each missionary in India.

Voted that brother G. H. Hough, who made application to be employed as a missionary in the service of the Board, be requested by the Corresponding Secretary, to appear at the next meeting of the Board for examination; and that his expenses in coming to Philadelphia for this purpose be defrayed out of the general fund.

The Board regretted that Mr. Elton, who had contemplated devoting his life to missionary labours, found himself under the necessity, for want of health, of declining this service. No doubt was entertained of his possessing the requisite talents and piety for such a station.

At a meeting of the Board, April 11, 1815—A communication from brother Rice was received relative to his exertions and their results.

Voted that the Treasurer be directed to settle with brother Rice, and pay him the balance that may be due for his services and expenditures.

The examination of brother Hough took place, and afforded very great satisfaction—on which

Voted to accept him as a missionary destined for India, to join brother Judson at Rangoon as soon as practicable.

Voted that brother Hough be publicly and solemnly set apart at a suitable time for the missionary service.

Voted that two hundred dollars be ordered for the immediate use of brother Hough, towards defraying the expense of his journey to Philadelphia, and other contingent expenses, while endeavouring to find opportunity of a passage to India.

It was the sentiment of the Board that however desirable it might be for brother Rice to return immediately to India, pursuant to his own wishes to be re-associated with brother Judson, and the wishes of the Board to avail themselves of his services in the Burman empire, yet, such is the actual posture of the missionary business in this country, and the course clearly indicated by an over-ruling and all-wise Providence, as, in the judgment of the Board, imperiously to require his longer detention and farther labours here—therefore

Voted that brother Rice for some time longer continue his labours as an agent of this Board, subject however to such openings in Providence, and such success attendant on his labour, as in the judgment of the Board may render his continuance in this country no longer requisite, and his removal to a missionary station requisite and proper.

At a meeting of the Board, April 27, 1815—Voted that brethren Staughton, Holcombe, and White, be a committee, to provide for an

outfit, and to procure a passage for brother Hough and family, for India.

Voted that thirty-six dollars and eighty-five and a half cents be ordered for the purpose of meeting the expense of procuring and forwarding certain books, &c. for brother Judson.

Voted that the annual publication of the Board be printed without delay.



To the Corresponding Secretary of the Baptist Board of Foreign Missions for the United States.

DEAR SIR,

The period has arrived when it becomes my duty to render a detailed account of my labours and their results in the service of the Board since the meeting of the Baptist General Missionary Convention.

Previously to leaving this city, I had the particular satisfaction of being present at the formation of *The Sansom Street Baptist Female Society for Promoting Foreign Evangelical Missions*. While in New York not long after, the honourable Judge Tallmadge had the goodness to suggest improvements to the model of a constitution intended as the basis of societies through the interior of the country; which model may be seen by the Board in the constitutions of mission societies since actually formed.

Arriving at Hartford, Con. late in July, it afforded me great pleasure to find the way prepared for the adoption of measures immediately to bring about the formation of a mission society in that quarter. Rev. Mr. Cushman, pursuant to the unanimous voice of the church, of which he is pastor, issued a circular to the brethren and friends of our denomination in the state, soliciting their attendance at a meeting in Hartford, the 31st August, for the purpose of organizing a missionary society. Meanwhile I thought proper to make an excursion into Vermont, from which, having ascertained the prospect to be favourable in that direction, I returned to be present at the meeting just mentioned, and had the pleasure of assisting in the formation of *The Connecticut Society Auxiliary to the Baptist Board of Foreign Missions*. No instance of this nature, unless perhaps the formation of Female Societies, has imparted to me greater satisfaction than the manner in which our brethren in this quarter have taken hold of the missionary business. At the very threshold, a circumstance which I cannot without violence to my feelings abstain from gratefully announcing, the society received by letter religious assurances of one hundred dollars a year from an individual for

at least four years. The name was requested not to be mentioned in the proceedings, except as "*A Friend to Foreign Missions.*"

At the Yearly Meeting in the Ancient Order of the Six Principles of the Doctrine of Christ, held at Johnson, Rhode Island, it was gratifying to observe the pious regard with which the subject of sending the gospel to the heathen was taken into religious deliberation. Before the Warren Association, held in Providence, a missionary sermon was delivered, and a collection taken to aid the funds of the Board. After meeting the Boston Association, whose zeal in the missionary cause is well known, it afforded me much pleasure at the session of the Woodstock Association, held in Westmoreland, N. H., to aid in forming, on the 29th September, *The Union Society in Vermont and New Hampshire, Auxiliary to the Baptist Board for Foreign Missions.* The week following, a missionary sermon was delivered by me before the Vermont Association at Brandon, and a collection taken to aid the general fund. At the close of the session, 6th October, was formed *The Vermont Society, Auxiliary to the Baptist Board for Foreign Missions.* Before the Leyden Association, met at Halifax, Vt., the next week, another opportunity was afforded me to plead the cause of the poor heathen, and a public collection was made for the purpose of assisting the measures in operation for imparting to them the gospel. Connected with this Association, had been formed a few years since *The Country Baptist Missionary Society*, whose object principally, though not exclusively, was domestic missions. At the close of the session, the 13th October, some additional articles to the constitution were, at my instance, adopted for the purpose of augmenting its activity, extending its regard to the wretched condition of the heathen, and its taking rank among the foreign mission societies, but without, in the least degree, lessening its attention to the object primarily contemplated in its formation. Before the Dublin Association the ensuing week, in Swansy, N. H., the delightful office was again assigned me to preach upon the subject of missions, and a public collection was taken for missionary purposes. Near the close of the session, the 20th October, was formed *The Dublin Society Auxiliary to the Baptist Board of Foreign Missions.*

As no other Associations were to meet at points in which it would be practicable for me to be present with them, having had opportunity of preaching a few missionary sermons in different places in the country, and having returned to Boston, the Board of *The Baptist Society for propagating the Gospel in India and other foreign parts*, requested me to deliver the annual missionary sermon before that society. The collection on the occasion, notwithstanding the pressure of public burdens and calamities at the time, amounted to 185 dollars.

Soon after this, the course of Providential openings, led me again into Rhode Island; and it was conceived to be practicable and proper for a mission society to be formed in that state in the counties of Newport and Bristol, and some adjacent places. For this purpose it was thought advisable for me to issue a circular, requesting a meeting to be held at Bristol, 7th December, at the house of Rev. Mr. Bates. A sufficient number of persons being assembled, *The Evangelical Society of Bristol and Newport Counties, R. I., Auxiliary to the Baptist Board for Foreign Missions* was duly organized. A missionary sermon was, of course, preached upon the occasion, and a collection taken for missionary purposes.

My attention was immediately directed thence to the southeasterly section of Massachusetts. By appointment and request, a meeting was held at the house of Major Levi Pierce, near the Four Corners in Middleboro, 29th December, on which occasion was formed *The United Society of Plymouth County and vicinities Auxiliary to the Baptist Board for Foreign Missions*, spreading over the counties of Plymouth, Bristol, and Barnstable, and some adjacent places in the same state. Missionary sermon and a collection as usual.

The 4th January 1815, a missionary sermon was delivered by me in Beverly, Mass., by request, at the annual meeting of *The Salem Bible Translation and Foreign Mission Society*, and a collection was taken to aid their funds;—the regular annual missionary sermon and collection had been previously attended to in Salem.

What next engaged my attention was the central section in Massachusetts. Associated with brother Daniel Chessman, who, although, in consequence of a weakness of the lungs, not able to preach, has afforded great assistance in the business, we proceeded into Worcester County, and visited many of the ministers and other brethren in that region. A meeting was requested, and accordingly held, at the house of Deacon James Wilson, in Worcester, on which occasion was formed *The Society for Worcester County and vicinity Auxiliary to the Baptist Board for Foreign Missions*. Sermon and collection for missionary purposes, as in other cases of a similar nature. After spending a short time in that quarter, with a view to extend the operations, and promote the activity of this Society, I set out, having still the favour of brother Chessman's company, for this city. In New York I was detained a few days to attend the annual meeting of *The New York Baptist Society for the Support of Foreign Missions*, whose Board of Directors requested of me a missionary sermon. *The New York Baptist Female Society for Promoting Foreign Missions*, conferred upon me the honour of preaching the annual

missionary sermon before that Society also. On both these occasions public collections were taken to aid the mission fund.

The 3d May afforded me the pleasure of attending at New Mills the annual meeting of *The Baptist Foreign Missionary Society of New Jersey*, and of preaching a missionary sermon on the occasion, after which a collection was taken for missions. The 10th and 11th, I experienced much satisfaction at the session of the New York Association in the Baptist meeting house in Gold street, New York city; particularly, as the subject of missions proposed by me, as Agent of the Board, was attended to in a manner highly gratifying, a missionary sermon requested by the Association, and a public collection taken for the mission fund. The formation of two mission societies was recommended, and will probably soon take place.

Besides the Societies, at whose formation, since the meeting of the Convention, a kind Providence has conferred on me the favour of being present, several others have been formed. At Troy, 23d July, *The Baptist Society in Troy for Propagating the Gospel in India and other Foreign Parts*. At Utica, N. Y., 15th or 16th August, *The Utica Baptist Society to aid in foreign missions and in translating the Scriptures into the languages of the heathen*. At Poughkeepsie, 19th October, *The New York Middle District Society Auxiliary to the Baptist Board of Foreign Missions*.—One at Cincinnati, Ohio, whose constitution has not yet come to hand, and also, a Female Mission Society at the same place. In the South, it is probable another Society has, before this time, been organized. A meeting for this purpose was appointed by the Georgia Association, to be held 5th April, in Powelton, Hancock County, Geo. Something has been said, and perhaps, done, relative to the origination of another in North Carolina. In Fredericksburg, Va., a Female Mission Society has been formed. A day is appointed also to complete the regular organization of one in the same place, mentioned in the Proceedings of the Convention, p. 37. *The Baptist Mission Society of Frederick County, Virginia*, was formed 25th March, 1814. The Corresponding Secretary has recently forwarded a copy of their constitution, and also seventy dollars, from the society, inclosed in a letter, in which he observes—"We feel a happiness in believing that God is making use of Bible and Mission Societies, to shed the light of his grace upon the eastern, western, and other benighted parts of our world, and desire to participate in the glorious work."

Besides these, *The Boston Female Society for Missionary Purposes*, organized 9th October, 1800, seems to have anticipated the present state of things. Impressed with the obligation of the Saviour's command, quoted in the title page of their constitution—"Go ye into all the world and preach the Gospel to every

creature,"—and solicitous to aid its accomplishment, these excellent ladies "formed themselves into a Society—for the express purpose of aiding missions." Contemplating thus, in its origin, the general diffusion of the gospel by efforts of this nature, this Society has since manifested that liberal and pious regard to the foreign mission*, and will, no doubt, continue to afford that assistance to the funds of the Board, which should, unquestionably, entitle to a place among those societies that compose the General Missionary Convention. So that it appears fair to reckon the societies of this kind in the United States, at present, at thirty-four or five, with the expectation that several others will soon be formed. In this place, also, indulge me the pleasure of noticing *The Mite Society* in Providence, Rhode Island. This was formed by ladies of the Baptist connexion, 11th November, 1806, and has since collected more than eight hundred dollars for missionary purposes. At the southward similar societies are in operation. *The Wadmaw and Edisto Female Mite Society* at Charleston, South Carolina, appears in the "Proceedings" of the late Convention among the contributors to the funds of the Board; and again on the minutes of the Charleston Association, since, in the same character. From numerous other *Mite Societies*, and from *Cent Societies*, in various parts of our country, much aid may be expected. I regret the want of sufficiently accurate information to enable me to furnish such descriptions of them, as their praise-worthy zeal for diffusing the light and influence of christianity so justly claims, while at the same time it would afford refined satisfaction to render to them severally this tribute of respect and gratitude. Such amiable associations can never be contemplated by a missionary, but with emotions peculiarly pleasing—particularly will the sisters in the mission derive from this source at once, undissembled felicitations and animating support,—while the example, too, impressively says to others—GO YE AND DO LIKEWISE.

The collections alluded to in the preceding statement, as taken on occasions of my preaching upon the subject of missions, amounting to more than five hundred dollars, have not come into my hands, but have gone into the treasuries of the societies, in whose vicinities, respectively, the collections were made. But many sums have come into my possession, by various public collections, and from numerous individuals, the particular account of which permit me now to present.

* See Baptist Missionary Magazine, p. 381.

MONIES RECEIVED, VIZ:

1814.		D. C.
June 28,	By Mr. Holmes for a Sabbath at Lower Dublin and Holmesburg, - - - - -	4 00
August 1,	By a letter at Hartford, from " <i>A Friend to Foreign Missions</i> ," - - - - -	3 00
9,	By letter from Mrs. Bradley, Windsor, Vt. -	5 00
10,	By Mr. Benjamin Stevens, Cornwall, Vt. -	1 00
15,	By collection in the C. House, Middlebury, Vt. -	19 00
16,	By Esquire Parks, Middlebury, Vt. -	1 50
18,	By Rev. Mr. Kendrick, do. - - - - -	0 50
	By Deacon Rogers, do. - - - - -	1 00
21,	By collection in the cong. M. H. Windsor, Vt. -	16 20
26,	By Gen. A. Forbes, Windsor, Vt. - -	100 00
Sept. 1,	By Mr. Wells, from a widow, 1 dollar, and from himself and others, 1 dollar, - - -	2 00
2,	By an anonymous letter put into my hands by Deacon Bolles, Hartford, Con. - - -	2 00
3,	By a Lady, Middletown, Con. - - - - -	6 00
	By another Lady, do. - - - - -	4 00
	By another do. do. - - - - -	1 00
	By the hand of Mrs. Phippen, enclosed in a note, -	1 00
4,	By Mr. Button, North Haven, Con. -	1 00
13,	By the hand of Mr. McClellan, from a Female Society in Grafton, Ms. - - - - -	12 00
	By collection at the Warren Asso. Prov., R. I. -	76 36
	By a Lady afterwards, do. - - - - -	1 00
	By the hand of Rev. Mr. Winchell, do. -	1 00
	By Mrs. Waterman, from a widow, do. -	0 50
	By another person, do. - - - - -	2 00
14,	By Rev. Mr. Conant, from Ladies, Marshfield, Ms. -	16 00
	By the hand of Rev. Ebenezer Briggs, from sisters of Fourth Bap. Ch., Middleboro, Ms. -	7 00
	By Mr. Ezra Blake, Wrentham, Ms. -	3 00
	By Mr. Henry Hancock, same place, - - -	1 00
15,	By letter from a female friend of missions at New Haven, Con. - - - - -	2 00
16,	By a few persons at the Academy Hall, Middleborough, Ms. - - - - -	3 00
25,	By a Lady, Londonderry, N. H. at the house of Mr. Caleb Gooden, after a lecture - -	0 25
26,	By the hand of Mr. Gooden, Londonderry, N. H. -	1 00
28,	By Miss Jerusha Jewett, of Putney, Vt. -	2 00
29,	By Mr. B. Westmoreland, N. H. - - -	0 25
30,	By Captain Daniel Mason, Rockingham, Vt. -	1 00
	By Deacon Benjamin Smith, do. - - -	0 50
	By another person, - - - do. - - -	0 25
Oct. 6,	By a Lady, Brandon, Vt. - - - - -	1 00

Amount carried forward, \$299 31

1814.			D. C.
		<i>Amount brought forward,</i>	299 31
Oct.	7,	By the hand of Rev. Mr. Going, from Mrs. Fletcher, Cavendish, Vt. - - -	1 00
	9,	By collection in the congregational M. H. Keane,* N. H. - - -	50 60
	10,	By a Gentleman of the same place, - - -	1 00
		By the hand of a young gentleman, from a Lady or Ladies, - - -	1 00
		By two Ladies, 50 cents, and another Lady 20,	0 70
	19,	By Mr. G., from a Lady, Sullivan, N. H.	4 00
	21,	By Mr. Everett, from a Lady, Chesterfield, N. H.	0 50
	23,	By Mr. Smith, of Colerain, Ms. - - -	1 00
	24,	By Mr. McClellan, do. - - -	1 00
Nov.	8,	By Mr. Chase, for an exchange of bank bills,	1 00
	11,	By Treas'r. of the B. S. for propagating the Gospel in India, &c. to defray travelling expenses, &c.	50 00
	13,	By the church in Beverly, for preaching, -	5 00
	15,	By four little children in Danvers, Ms. -	0 35
		By collection in Rev. Mr. Chaplin's M. H. Danvers, Ms. - - -	5 01
		By the Rev. Mr. Chaplin, from a poor widow, do.	0 25
	16,	By Mrs. Chaplin, - - - do.	1 10
		By Rev. Mr. Chaplin, - - - do.	4 00
	20,	By collection, Pawtucket, R. I. - - -	24 00
	24,	By Mrs. Martyn, Bristol, R. I. - - -	1 00
	25,	By Ladies of the Baptist connexion, New Bedford, Ms. - - -	7 52
	27,	By collection in the Bapt. M. H. Warren, R. I.	†25 06
		By the hand of Mr. Allen, for Mrs. Allen, do.	0 50
	29,	By Rev. Mr. Bates, for exchanging bank bills,	1 00
Dec.	4,	By collection in Newport, R. I. - - -	†28 20
Dec.	5,	By Deacon Tilly and his Lady, Newport, R. I.	†2 00
	7,	By Rev. Mr. Lewis, of Swansea, Ms. - - -	0 20
	8,	By Mrs. Munroe, Bristol, R. I. - - -	10 00
		By Mrs. Martyn, do. - - -	3 00
	21,	By collection in Rev. Mr. Holmes' M. H. New Bedford, Ms. - - -	15 40
	25,	By collection in Rev. Mr. Judson's M. H. Plymouth, Ms. - - -	12 79
	27,	By a Lady in Rev. Mr. Abbott's Society, Middleborough, Ms. - - -	1 00
<i>Amount carried forward,</i>			<u>\$558 59</u>

* My spending a Sabbath in this place was without any previous intention of doing so. Being politely invited to preach, and understanding that a third sermon on the subject of missions would not be unacceptable, it was with emotions peculiarly pleasing I received from this respectable and worthy congregational society their willing and liberal contribution. The pastor, Rev. Mr. Hall, deceased about two months before.

† These sums are credited to the E. Society, Bristol and Newport counties, Rhode Island Auxiliary, &c.

1815.			D. C.
		<i>Amount brought forward,</i>	558 59
Jan.	4,	By Mrs. Lamson, from a Female Society in Beverly, Ms. - - - -	15 00
	8,	By a collection in the Rev. Mr. Codman's M. H. Dorchester, Ms. - - - -	24 86
	9,	By a Lady of the same place, - - - -	9 00
	18,	By collection in the Bap. M. H. Belchertown, Ms. - - - -	4 86
	22,	By a Lady in West Boylston, Ms. - - - -	0 12
	31,	By a collection in a school house, Hopkinton, Ms. - - - -	2 63
Feb.	1,	By a young Lady of the same place, - - - -	0 50
		By a collection in the Baptist place of worship Westborough, Ms. - - - -	10 66
	2,	By Mr. Haskall, Northborough, Ms. - - - -	0 50
	6,	By collection in the house of Deacon Newton, after lecture, Paxton, Ms. - - - -	6 86
	7,	By Deacon Winsor Newton, do. - - - -	4 00
		By Deacon Newton's father, do. - - - -	1 50
		By coll. in Rev. Mr. Avery's M. H. Holden, Ms. - - - -	42 63
	8,	By collection in Baptist M. H. Belchertown, Ms. - - - -	10 08
	12,	By collection in Bap. M. H. Harvard, Ms. - - - -	23 82
	15,	By letter from Rev. Mr. Biddle, collected at the session of the Neuse Asso. N. C. - - - -	24 00
	17,	By Mr. Baily, for an address at a musical concert, Boston, Ms. - - - -	20 00
	22,	By Treasurer of the Society for Worcester county and vicinity, Auxiliary, &c. - - - -	50 00
	24,	By a Lady, Westspringfield, Ms. - - - -	0 25
	27,	By a Lady, Belchertown, Ms. - - - -	0 25
Mar.	28,	By coll. in the Bap. M. H. near Trenton, N. J. - - - -	*10 64
April	2,	By collection in the Baptist M. H. New Brunswick, N. J. - - - -	*38 19
		By the church in Piscataway, do. - - - -	2 00
	7,	By the hand of Rev. Dr. Rogers, from a Lady of New Haven, Con. - - - -	50 00
		By the same, from Mrs. B——, Fort Mifflin, - - - -	5 00
		By the same, from Mrs. Cornog, for the translation, Chester Co., Penn. - - - -	4 00
	8,	By the same, from Miss. M. Moore, Phila. - - - -	2 50
	25,	By the hand of Rev. Mr. McLaughlin, from the church, New Brunswick, N. J. - - - -	3 00
May	3,	By the Treasurer of the Baptist F. M. Society of New Jersey, - - - -	36 29
	8,	By collection in the Baptist meeting house, Newark, N. J. - - - -	*47 90
		By two or three persons, to be added to this collection, - - - -	*2 10
	9,	By another person, to be added to the same, - - - -	*2 00
	10,	By Rev. Mr. Randolph, Samptown, N. J. - - - -	*20 50
		By Rev. Mr. Brown, Scotch Plains, N. J. - - - -	*25 00
		<i>Fractional parts of the preceding receipts,</i> - - - -	00 06

\$1059 19

* These sums credited to the Bap. F. M. S. of New Jersey.

ALTHOUGH it has been constantly my wish and endeavour to avoid expense as much as possible, and have had frequent occasion gratefully, on behalf of the Board, to acknowledge favours tending to prevent its increase; still, as the Board must be aware, much would inevitably be incurred. The amount, however, I flatter myself, will not appear extravagant, when considered, that while passing between two and three thousand miles, it has supplied my contingent necessities. Besides humble thankfulness to a gracious Providence for preserving my health, and conducting me in safety from place to place, and gratitude to our brethren and friends in general, for multiplied instances of personal kindness and the uniform regard manifested towards the objects of the Board, allow me to record very grateful thanks for the following particular favors—to Mrs. Wooster of New Haven, for \$7 75—to Rev. Mr. Elliot, and others, at the close of the last session of the Dublin Asso: for \$8 31 $\frac{3}{4}$ —to Mrs. Boardman and Mr. Farwell, for the following note, handed to me by Dea: Lincoln, of Boston. “Feeling ourselves in duty bound as well to relieve the necessities of saints as to cast in our mite to aid the cause of Christ generally, we submit the inclosed sum to you for your personal comfort. Mrs. Boardman, \$20, L. Farwell, \$10”—to Mr. Allen Warren, R. I. for a pair of shoes.

The general diffusion of distinct intelligence in relation to missionary concerns, has long appeared to me of the utmost importance to the objects for whose attainment the General Convention has been organized, the Board appointed. Impressed with this conviction, it was impossible for me not to feel exceedingly solicitous that the Proceedings of the Convention should be circulated as extensively as practicable; and accordingly, after the said Proceedings were printed, before leaving this city, besides copies to many individuals, I forwarded parcels of them to several Associations, from most of which information has been returned stating their having been well received, and disposed of to advantage.

The Board having thought proper to employ my agency, under the favour of its patronage, “*with a view to excite the public mind more generally to engage in missionary exertions,*” as well as “*to assist in originating societies or institutions for carrying the missionary design into execution;*” to discharge the duties and meet the responsibilities of this designation, I conceived it expedient to address the Associations in a printed letter. In this communication two objects were particularly in view—to engage the Associations in the missionary cause, and to open a channel of intercourse between the Board and all the Baptist churches in the United States, by means of a regular correspondence and interchange of Proceedings and Minutes between the Board and the Associations. These objects are indeed intimately connected, and manifestly of vital importance to the missionary interest. It will be gratifying to the Board to discover that they are attainable. The success of my efforts in this business has surpassed even the fond anticipations of my own eager wishes.

More fully to explain the plan of communication and correspondence contemplated to be established between the Board and the Associations and Churches, as well as to make up for deficiencies

in cases in which it had not been practicable to forward the above mentioned printed letter to Associations in season, I have since had a circular printed, addressed to individuals. The plan proposed, so far as intelligence has yet come to hand, uniformly meets with approbation.

A concise review of the various Associations in the United States, will contribute to shew the extent and favourable results of these exertions. Including the Sabbatarian General Conference, the Gorton Union Conference, the Holland Purchase Conference, the Yearly Meeting in the Ancient Order of the Six Principles, and one called the Emancipating Society, may be reckoned one hundred and fifteen Associations in our country. Of these there are in

Maine, three Associations. All of which have been addressed relative to missions, and have yielded towards this subject a favourable countenance. The *Lincoln* recommends "that there be a contribution of one cent per month for each member, to be applied to missionary purposes." Would each Association adopt this measure, and actually carry it into effect, though trifling the contribution of each, the amount of the whole would be very considerable indeed.

New Hampshire, three Associations. From the *Meredith* no information relative to missions has been received. The *New Hampshire* has not yet been addressed upon the subject, but from the declarations of individuals belonging to it, no doubt is entertained that it will readily and cordially enter into the views of the Board. The *Dublin* indeed was ready a year ago, and has manifested its zeal in the cause both by a public collection, for the mission, at the session before its last, and at its last session by a public collection, and the formation of a Foreign Missionary Society, and also by recommending to the churches of which it is composed to make annual contributions for the same object.

Vermont, six Associations. The *Vermont*, the *Woodstock*, and the *Fairfield*, having been addressed upon the subject, have entered into the views of the Board with laudable zeal. In their connexion two Missionary Societies have been formed, from which may justly be expected considerable assistance. The *Danville* is understood to be warmly favourable to missionary efforts. Accounts relative to the *Barre* are also of a nature to awaken pleasing hopes. The *Shaftsbury*, although not yet addressed upon the subject, has long displayed that zeal and charity, which furnish a satisfactory pledge of its favour towards the benevolent objects of the Board.

Massachusetts, four Associations, and all of them have listened with pleasure to the voice of Divine Providence, summoning attention to the missionary cause;—have recommended to the churches to make annual contributions for its promotion;—in various ways are encouraging and assisting exertions of this nature;—readily and affectionately, with their brethren in other places, advancing to the help of the Lord against the mighty.

Rhode Island, two Associations. The *Warren* has entered into the views of the Board, with a readiness and zeal worthy its established excellent character. Large in number and venerable by age, it associates with these considerations peculiar endearment, by so warmly

espousing, as it does, the cause of those *who dwell in the dark places of the earth, that are full of the habitations of cruelty*. Besides a resolution to take a public collection at each annual meeting of Association, the churches of which it is composed are affectionately exhorted to make annual contributions for the purpose of imparting the knowledge of the gospel to the heathen. The *Yearly Meeting* also, at its last session, took this subject into serious deliberation, and manifested a willingness to hold a correspondence with the Board.

Connecticut, three Associations; which have embarked in the mission cause, with a decision and activity becoming the piety of our brethren in that quarter. The *Groton Union Conference* has not indeed yet been addressed upon this subject; but such accounts have been received as to induce a confident persuasion, that our brethren of that Conference will afford their patronage and assistance to the general object. The Connecticut F. M. Society has already been mentioned, and it is believed the Board may calculate on its steady and increasing support.

New York, fifteen Associations. The *New York* had not till the present season been addressed upon missions. At its recent session, as Agent of the Board, I had the pleasure of presenting the subject, and the satisfaction of seeing it attended to with propriety and zeal. A public collection annually at its session,—contributions by the churches—and the formation of two mission societies, one in New York and one in East Jersey, were affectionately recommended by the Association, at whose request also I delivered a missionary sermon on the occasion, and a public collection was taken for the general fund. The *Warwick* has not yet been addressed, nor any information, except a copy of their minutes, been received. But from their number, local situation, and character, it appears not too much to anticipate their countenance and aid in this business. The *Otsego* appears to be exerting a zealous patronage in favour of missions to the heathen. In this quarter has been formed *The Utica Baptist Society to aid in Foreign Missions*. The *Chemung* expresses a cordial approbation of the objects of the Board. The *Rensselaerville* has appointed persons “to receive monies collected in the Association and churches, to aid the foreign mission.” The *Cayuga* also has appointed a person “to receive contributions for foreign missions.” The *Essex* recommends to the churches, “to pay six cents a member to help support missionary labours.” The *Saratoga* has not yet been addressed, but from their number and pious zeal for the Lord Jesus, the Board would probably do them injustice not to calculate on their cordial patronage and assistance. The *Black River*, also, it is believed, will yield a favourable countenance. The *Madison* has entered into the subject with a lively interest, appointed a standing secretary to correspond with the Board, taken a public collection, and forwarded \$42 for the general fund. The standing secretary thus writes, “Your letter to me I read to the Association, and likewise the printed one addressed to the Association, and the Address of the General Convention respecting the same thing. These communications excited the most pleasing sensations in the friends of Zion assembled. The business was immediately attended to, as you may see by our minutes.” From the *Lake George* no in-

formation has yet been received. The *Union* at its last session, "appointed a committee to draft a constitution for missionary purposes." The business may probably be matured at the next session. The *Franklin* at its last session, "took up the subject of sending missionaries among the destitute—and, considering the gospel as the power of God unto salvation, and the command to preach it to every creature,—voted to recommend to the several churches to raise money by contribution, and send it by their messengers to the next Association."—Also appointed "a committee to devise a plan of operation to be adopted, if thought proper by the Association at their next meeting." The *Holland Purchase Conference*, it is believed, will exert its influence in favour of the same benevolent object. The *St. Lawrence*, although not large, will, it is thought, find pleasure in manifesting a friendly regard towards the objects of the Board. From a member of the *Ontario*, which is a new Association, a friendly letter has been received, bearing intelligence of a favourable nature. It is, indeed, pleasing and encouraging to find our numerous and wealthy brethren in this large state so actively zealous in this benevolent cause.

New Jersey, one Association, which manifests a favourable regard towards diffusing the knowledge of Christ among the heathen. In the same region has been formed, *The Baptist Foreign Missionary Society of New Jersey*, from which, as it transmits to the general fund this season, a sum larger than that allowed by its delegates to be reported to the Convention, as its probable annual contribution,* the Board may indulge the anticipation of increasing support.

Pennsylvania, three Associations. In 1813, the *Philadelphia* embarked in the missionary cause, and took measures to bring about the formation of *The Philadelphia Baptist Society for Foreign Missions*; and it is gratifying to contemplate the amount,† allowed by the delegates of this society to be reported to the Convention, as its probable annual contribution to the general fund—especially as the wealth and liberality of Philadelphia, and of the churches in the adjacent country, will enable this society, with ease, to furnish the sum mentioned. From the *Redstone* no information has yet been received. The *Abington* is small, but friendly to the wishes of the Board.

Delaware, one Association, which, although not large, has already expressed such regard to the objects of the Board, as, in connexion with *The Delaware Branch Society for Foreign Missions*, to justify the expectation of continued assistance from this quarter.

Maryland, two Associations. The *Baltimore* appears friendly, but at its last session, the state of things in that part of our country did not admit of its bestowing much attention upon the subject of missions. From *The Baltimore Baptist Missionary Society* also, the Board, it is conceived, may safely calculate on firm support. The *Salisbury*, it is not doubted, will afford friendly assistance to the same object.

Virginia, sixteen Associations, which will be able to do much for advancing the missionary cause, and may be expected cheerfully to bring forward their assistance, when the subject shall have been

* See Proceedings of Convention, p. 34.

† Ibid, p. 35.

properly placed before them. The minutes of the *Ketocton* have been received, within whose limits is *The Baptist Mission Society of Frederick county, Va.* before mentioned. From the *Strawberry* no intelligence has yet been obtained. The minutes of the *Dover* have come to hand, and it appears that the missionary influence is gaining ground in that interesting quarter. In the same region exists *The Richmond Mission Society*, which, at its late annual meeting, ordered \$250 to be remitted to the general fund, being the sum* allowed by the delegates of that society to be reported to the Convention, as the probable amount of its annual assistance. The minutes of the *Middle District* have been received, and a letter accompanying them, in which the writer thinks it 'pretty certain that that Association will be pleased with the missionary business.' From the *Roanoke, Portsmouth, and Albemarle* nothing relative to missions has yet been obtained. Within the limits of the *Goshen*, at Fredericksburgh, a *Female Mission Society* has been formed, and a day is appointed to complete the organization of a society in the same place, mentioned in Proceedings of Convention, p. 37. Rev. Mr. Mason, of the *Shiloh*, thus writes—"I am much pleased with the missionary institution, believing that that, and the Bible Society, under the divine patronage, are calculated to diffuse general knowledge to the heathen world, and lay a permanent foundation for the latter day glory, and think every benevolent heart ought to contribute for the advancement of so glorious a cause." From the *New River* and the *Mayo*, no information. From a member of the *Appomattox* has been received a letter of a favourable character. From a member of the *Meherrin* a letter also of a favourable nature. But from the *Union*, the *Greenbrier*, and the *Accomack*, no missionary intelligence has yet arrived.

North Carolina, eleven Associations. Rev. Mr. Culpeper, member of the *Sandy Creek*, writes, that he "shall take pleasure in promoting the missionary business." From the *Kehukee* the minutes have been received, and a letter from Rev. Mr. Lancaster, Pres. of the *N. Carolina Baptist Society for F. Missions*, expressing his cordial approbation of the plan of communication and correspondence contemplated to be established between the Board and the Associations. His zeal for missions is well known. From a member of the *Yadkin*, Rev. Mr. Wright, a friendly letter has been received, expressing sentiments very favourable to missionary efforts. From the *Neuse*, minutes have been received, and a letter from Rev. Mr. Bidle, communicating \$24, taken up by public collection during the session of the Association. By the attention and zeal of Rev. Mr. Read, the missionary business was placed before the *Flat River*, at their last session, and seems likely to receive countenance from that quarter, as a person was appointed by the Association to receive communications from the Board. Mr. Read has also forwarded a copy of their minutes, and two very kind letters. From the *Mountain* no information relative to missions has yet come to hand. From the *Cape Fear*, minutes have come to hand, and it appears that a parcel of the Proceedings of the Convention had been received by the Associa-

* See Proceedings of Convention, p. 35.

tion, and that a collection was taken for missions. In this quarter the missionary influence appears to be on the increase. From the *Chowan*, minutes have been received, and a letter from Rev. Mr. Spivey, expressing his approbation of the business, and furnishing reason to hope that something in favour of it may be done by that Association. From the *Raleigh*, minutes have come to hand, and a letter from Rev. Mr. Daniel, who appears to be prudently and zealously engaged in advancing the missionary interest in that quarter. Minutes of the *Country Line* have been forwarded by the Rev. Mr. Roberts, and a letter expressive of his good wishes, and pious zeal for promoting the mission business. From a member of the *French Broad* also, a friendly letter has been received. So that from our worthy brethren in this state, it is believed, the Board may justly calculate on continued and increasing assistance. Besides the large mission society already formed there, the organization of another in the western part of the state, has been contemplated, and may perhaps soon take place, if not indeed, already accomplished.

South Carolina, five Associations. This business appears to so much advantage on the minutes of the *Charleston*, that I cannot refuse myself the pleasure of quoting the article. "The moderator laid before the Association the minutes of the late Convention in Philadelphia, held by the Baptists for missionary purposes, at which the Hon. Judge Tallmadge and himself had attended as delegates, and at the same time he read the constitution which the Convention had formed, their address to the public, and the minutes of the Board of missions, founded on the aforesaid constitution, requesting that the Association would give a decided public expression of their sentiments on these subjects: Whereupon it was declared, by a unanimous vote,—that this Association do approve of the said constitution and address, and of the measures taken by the Board of missions to bring the constitution into operation; and that it is their wish and request that the churches for which they are convened, will give cordial and firm support to these measures, in order that, through the blessing of God, the important object proposed, the conversion of the heathen to the faith of Christ, may be obtained." From the *Bethel*, little information has been obtained, enough, however, to produce a belief, that the missionary zeal may be kindled to considerable extent in that quarter. Minutes of the *Broad River*, and pleasing information has been communicated, evincing a disposition to patronize the cause of missions. Minutes of the *Saluda*, and information of a favourable tendency have come to hand. From the *Edgefield*, little has yet been heard. However, our brethren in these parts, there is reason to believe, when the subject shall be properly placed before them, will not decline the privilege of aiding so benevolent a cause.

Georgia, six Associations. The minutes of the *Georgia* have been received, from which the following is extracted, evincing the lively zeal of this Association for missionary efforts. "Br. Mercer presented and read the circular and constitution of *The Savannah Baptist Society for F. Missions*, and then moved for the approbation of the Association, which was given willingly and unanimously.—Whereupon it was thought proper to recommend the subject for

its evident importance, to the consideration of the churches, and Friday, 5th May, was named as a day on which all who were disposed might meet at Powelton, in Hancock county, to form a society and digest a plan to aid the glorious effort to evangelize the poor heathen in idolatrous lands." The minutes of the *Hephzibah* have been received, and also a letter, from which there seems reason to cherish the expectation of aid from this quarter in the missionary business. From the *Sarepta*, no intelligence relative to missions has yet arrived. The *Savannah River*, in connexion with which was formed, in 1813, *The Savannah Mission Society*, and within whose limits afterwards, *The Beaufort District Mission Society*, will doubtless continue to patronize this cause. From the *Ockmulgee*, and *Ebenezer*, nothing relative to missions has yet come to hand.

Mississippi Territory, two Associations. The minutes of both of which have been received, and also such other information as exhibits a favourable prospect in this region.

Tennessee, eight Associations. Esq. Hale, a member of the *Holston*, in a letter, declares himself "truly glad to hear of the missionary scheme," and hopes the churches in that region will not be backward to contribute for its advancement. From the *Tennessee* and the *Cumberland*, nothing has yet been forwarded upon the subject. The Rev. Mr. Fort, of the *Red River*, expresses most cordial approbation of the object contemplated by the Board, and entertains the opinion, that, when fully understood by the churches, it will meet the approbation of that Association. From the *Elk River*, information upon the subject has not yet arrived. The minutes of the *Concord* have been forwarded by Esq. Foster, and also a letter, in which he expresses his warm approbation of the Board of missions, and that he entertains no doubt the subject will be patronized in that state; and very impressively asks, "should we refuse to contribute our mite to impart these invaluable blessings to those who are sitting in darkness, might not the very stones cry out against us?" From the *Washington* and the *Little River*, nothing relative to missions has yet arrived. The Board, however, it is conceived, may justly cherish a persuasion of their favourable countenance, in unison with that of their brethren generally, through the state.

Kentucky, fourteen Associations. Minutes of the *Elkhorn* have been forwarded, and a letter from one of its members, from which there appears a willingness to maintain a friendly correspondence with the Board. From a member of the *Salem*, a friendly letter has been received recently, in which the writer declares himself 'willing to do every thing he can to advance the Redeemer's kingdom in this world,' and that he 'feels a very warm side towards missionary purposes.' From the *Tate's Creek*, nothing has yet come to hand relative to missions. A member of the *Bracken*, expresses, in a letter, his opinion, that many will "avail themselves of the earliest opportunity to cast in their mite unto the offerings of the Lord." Esq. Hall, of the *Green River*, declares himself "indeed much pleased with the project"—and that with pleasure he will receive any communications from the Board for that Association. Rev. Mr. Graves of the *North Bend*, rejoices "at the exertions of our brethren in different parts of the world to propagate the gospel among the

heathen." From the *North District* and the *Burning Spring* minutes, and a friendly letter, have recently arrived. From the *South District*, the *Long Run*, the *Russels Creek*, and the *Stockton's Valley*, nothing has come to hand relative to missions. The *Licking* received a parcel of the Proceedings of the Convention, and disposed of them so as to remit in return to the Board \$3 87½, besides forwarding a kind letter to myself. Minutes of the *Emancipating Society*, and a friendly letter have also been received. All which induces the pleasing belief, that our numerous brethren in this flourishing state, although local and obvious considerations may incline them to employ a portion of their efforts in domestic missions, will, nevertheless, find pleasure in maintaining that friendly connexion and correspondence with the Board, which offer so much mutual satisfaction and advantage.

Ohio, five Associations. Esq. Corwin, of the *Miami*, has forwarded a kind letter from which it appears reasonable to anticipate the favourable countenance of this Association. The *Scioto* at the last session, recommended to the churches to make contributions for the "noble and good purposes" of the mission. Minutes of the *Straight Creek* and a friendly letter have lately been received. From the *Beaver* and the *Mad River*, no indication has yet been supplied, relative to their views of missions to the heathen. There is no reason, however, to doubt their being favourable.

Indianna Territory, three Associations. From the *White Water*, minutes have been forwarded by Rev. Mr. Ferris, and also a letter, in which he says, "I am truly glad that there is a prospect of the gospel shining once more in the east, and do earnestly hope that the friends of the Lord Jesus, in America, will unite their resources to send the good news of salvation to those who are perishing for lack of knowledge." A friendly letter from Rev. Mr. M'Coy, with information relative to the *Wabash* and the *Silver Creek*, has been received. The prospect is favourable.

The Sabbatarian General Conference has not yet been addressed upon the subject of missions.

In this brief review of the one hundred and fifteen Associations in this country, it will, I persuade myself, afford much satisfaction to the Board to find so many of them already engaged in patronizing the pious design of imparting the knowledge of Jesus Christ to the heathen. Others, a confidence may justly be entertained, will afford assistance also, when the subject shall have been properly placed before them. A tabular view of the Associations is submitted on a separate paper. In relation to the whole business, I can scarcely repress the exclamation, "*What hath God wrought!*" He hath indeed "*done great things for us, whereof we are glad.*"

With very affectionate christian salutations, to yourself, Sir, and to the Board of Missions, permit me to subscribe myself your agent and missionary,

LUTHER RICE.

REV. DR. STAUGHTON, Cor. Sec. of the }
Bap. Board of Missions for the U. States. }

Philadelphia, 25th May, 1815.

The setting apart of brother George H. Hough as a missionary to India beyond the Ganges.

THE Board are persuaded that the circumstances attendant on the acceptance and employment of brother Hough will afford gratification, and create thankfulness to the Head of the church, who asks not in vain "whom shall I send, and who will go for us?" The language of the heart of brother Hough is, "*Here am I, send me.*"

Mr. Hough is about 28 years of age, a native of Windsor, Vt., and member of the Baptist church at Pawtucket, R. I.

In his letter soliciting the patronage of the Board, after some account of the religious exercises of his mind, he observes,—“with an impression that it was my duty to become a servant in the church, for Christ’s sake, and having a special regard in my heart for the advancement of the Redeemer’s kingdom and the everlasting welfare of men, I obeyed, as well the call of duty as that of the church, and engaged with much weakness and trembling in the ministry of the word. Since the time I received the knowledge of the truth, I have had a disposition of mind towards a missionary life;—have felt a peculiar and strong desire for the fulfilment of those prophecies, which relate to the universal reign of Christ on earth, and have been, and still am, not only willing, but desirous of offering my body as a living sacrifice to God, that his gracious purposes might be accomplished in me and others. For about one year past, my impressions of duty relative to engaging in the India mission have been increasing. Having spent my early years in acquiring the art of printing, and it having been intimated that a new station would be sought by the American missionaries, where a printing establishment would be eminently useful towards accomplishing the object of the mission, I felt upon my mind a kind of double obligation to offer myself to the respected Board of Foreign Missions for their patronage and assistance; that they would allow me the happiness of making the sacrifices, encountering the trials, enduring the fatigues, and dying the death of a missionary.

“One persuasion has ever occupied my mind upon this subject, that if it were my duty, if God designed me to labour in that part of his vineyard, He himself would conduct me towards it by his Providence; and I cannot help observing, that every step which I have taken towards the present interview has been apparently to my mind providentially directed; and I think I could never have felt satisfied that I had done my duty, without presenting myself, as I now do, to this Board, and intreating that they would bestow on me the favour, which it is now in their power I hope consistently to grant, of living and dying their missionary in India.”

Mrs. Hough in a letter to her parents about the same time, with a view to reconcile their minds to her going to India, thus tenderly addresses them:—“I can anticipate your feelings in parting with one of your children probably for life, and I feel all that reluctance, which an affectionate child would feel for kind parents, when I leave you for a distant country. My husband has long been desirous of going to India, and he feels confident that he can be more useful in the cause of Christ there, than in any other place. He is professedly engaged

in that cause, to promote which ought to be the object of all christians. They ought to be willing to make sacrifices, to endure hardships, and to forsake all for Christ's sake and the gospel's.

"You, my dear mother, professing to be a follower of Jesus, to feel interested in his cause, let me ask, if you do not wish to promote it—if you do not desire to see that day, when the gospel shall be preached to every nation under heaven?—How would you feel if deprived of your Bible and the preaching of the gospel? Would you not be willing to go even to India for the enjoyment of such a blessing? And if salvation depend upon knowing and believing in Christ, and if there is greater joy in a well grounded hope and faith in the gospel, than in all the pleasures of the world, is it not of great importance, that the heathen should taste of these joys? I know you will say that it is of importance that the gospel should be preached to them—and why not my husband endure the hardships incident to a missionary life, as well others? Why should not I go to India as well as other women, and share with my husband the trials and comforts of a life devoted to the cause of truth? I hope you and all other christians will pray for us, that we faint not in the day of trial."

On the evening of Thursday 25th inst. in the Baptist meeting house, in Sansom Street, brother Hough was solemnly *set apart* by prayer and the imposition of hands, to the service of a Missionary, intended for the Empire of Burmah. Introductory prayer by brother Rice;* sermon from Mat. xxiv. 14. "*And this gospel of the kingdom shall be preached in all the world for a witness unto all nations,*" by the Rev. Mr. White; consecrating prayer by the Rev. Dr. Staughton; imposition of hands by the Rev. Drs. Staughton and Holcombe, and the Rev. Messrs. White, Grigg, and Rice; charge by Dr. Holcombe; address to the assembly by Dr. Staughton; closing prayer by Mr. Grigg. The solemnities were impressive; and a collection was taken for missionary purposes.

MISSIONARY FIELD,

*Being the first in the arrangement of Divine Providence occupied by
Missionaries under the patronage of the Board.*

THIS subject is adverted to with pleasure, not only to satisfy an anxious public whose charities are willingly contributed, but gratefully to record the goodness of God, in selecting, as in the dispensation of his over-ruling providence, he manifestly has done, the large and populous empire of *Burmah* as the first object for the missionary

* For the information of brethren at a distance, it may be proper just to observe that brother R. who, as well as brother and sister Judson, went out to India under the patronage of the pedo-baptist churches, and who were baptized in Calcutta, by the Rev. Mr. Ward, one of the missionaries at Serampore, and one of the associate pastors of the church at Serampore and Calcutta, and were received to the communion of that church, has, since his return to the U. States, become a member of the baptist church in Sansom Street, Philadelphia; thus strengthening the ties which unite him to his brethren in this country.

efforts of the American Baptists. Introductory to a view of this empire as missionary ground, it may be proper to quote a few sentences contained in a letter from the Rev. Dr. Fuller, of Kettering, to the Corresponding Secretary, in which he observes,—“I have just now received a letter from Dr. Carey, who says,—“The Burman mission is fixed at Ava the capital, and a printing press is to be established there, by order of the Emperor. Felix* was some time ago ordered to Ava to vaccinate the younger branches of the royal family. He went, and was received with rather more honour than he would have wished for. He had none of the vaccine virus, but a ship was ordered to be engaged to bring him to Bengal for some. I had in the mean time sent some thither, which arrived the day he was to have embarked, and prevented his coming. He requested leave of the emperor to set up a printing press, which was granted, and he *required to reside at Ava*. Brother Judson, who is at Rangoon, and feels happy in that mission, will continue there, till further help can be sent thither. I wish we had a brother from England to settle there. We should then have a station at each end of that empire.” I think if brother Carey had known the difficulties of an American brother being admitted into British India, and at the same time the stir excited by brother Rice among the Baptist churches, he would have said—*Burmah must be the seat of their labours*. Such however is my present judgment.”

The Rev. Dr. Ryland generously observes in a letter, “If brother Rice had gone to Rangoon, we should have been very ready to adopt him as our missionary.”

From a “*Brief View of the Baptist Missions, and Translations*,” it appears that “Rangoon is the chief seaport of the Burman empire, about 670 miles S. E. from Calcutta, containing 5000 houses.” At this place Mr. Felix Carey, eldest son of Dr. Carey, has remained from its first occupancy as a missionary station, in 1807, till required by the emperor, as mentioned in the letter from his father to Dr. Fuller, to remove to Ava, the capital of the empire. In June 1811, he thus wrote—“Through the tender mercy of an ever gracious God, I have been hitherto preserved in perfect health, and free from every harm amidst the many dangers and changes which are daily occurring. The attack with which this place has been threatened during these last four or five months, from the depredators who infest the whole country, has hitherto been averted. Several small villages not many miles distant have been plundered; and every now and then patients, desperately wounded, are brought to me for relief.† I have just finished a second and more enlarged revisal of my Burman dictionary, containing all the common words in use derived from the Magudha and the manner in which they are derived. I have also added sentences exemplifying the various meanings of words from different Burman authors. It will make a volume of 3 or 400 pages folio. I feel a delight in my work and am happy in my situation, but all this without the blessing of God can be of no avail: I long for the time when I shall see the gospel publicly preached in this country as it is in Bengal.”

* Son of Dr. Carey.

† Mr. C. is a Physician.

The views of the Board having been providentially directed to this interesting quarter, some general account of it the public are entitled to expect. The following is the best that could at present be obtained. More information will undoubtedly hereafter be furnished by the missionaries.

THE EMPIRE OF BURMAH is about 1000 miles in length and 600 in breadth, spreading from about the 9th to the 26th degree north latitude, and from the 92d to the 107th east longitude; and contains a population estimated at about fifteen millions. The present sovereign Shembuan Minderagee Praw, who ascended the throne in 1781, assumes the title of *Boa* or emperor. His will is law, and his power undefined. Next in rank to the princes of the blood royal are the *Woongees* or chief ministers of state, who constitute the grand council of the nation, and issue mandates to the *Maywoons* or viceroys of provinces.

Towards the north, the country is mountainous. The plains and vallies in the south, particularly near the rivers, are exceedingly fertile. The seasons are regular, the climate salubrious, and the natives vigorous and healthy.

Every kind of religion is tolerated; nor are the Burmans chained with the iron prejudices of *cast*. They believe in the *metempsychosis*, or transmigration of souls from one body to another, and that after having undergone a certain number of transmigrations, their souls will at last be received into their paradise on the mountain of Meru, in the garden of Indra, the seat of delights.

Some knowledge of letters and of writing appears to be widely, perhaps generally, diffused amongst all classes, not excepting those in the lower walks of society. And as they are a lively, inquisitive people, and the maritime parts of the empire favourable to commercial pursuits, little doubt can be entertained of their rising in the scale of oriental nations. The government, however, through all its departments, appears to be not only despotic, but capricious and sanguinary. A strong fact which affectingly illustrates this part of its character, it may not be improper here to record. Among other acts of savage cruelty with which Chenguza, one of the sovereigns, is charged, is his conduct towards his second wife, a young woman of virtue, beauty, and accomplishments. Under the impulse of sudden rage, he accused her of infidelity, and without allowing time for cool judgment, pronounced sentence of immediate death. Accordingly the trembling and innocent victim was dragged from the palace, inclosed in a sack of scarlet cloth, richly ornamented, and thus confined, was put on board a boat, the sack suspended between the narrow necks of two earthen jars, and the whole sunk in the deepest part of the river. Other acts of atrocity not less gloomy, might be detailed; but the mind revolts from the shocking recital!

The trial by *ordeal*, which forms a part of their code of laws, evinces, at once, their intellectual degradation and superstitious absurdity. The following inconsiderable occurrence may serve as a specimen. Two women having litigated a small property in a court of justice, the judge finding it difficult to decide the question of right, it was agreed to refer the matter to the issue of an ordeal. The parties, attended by an officer of the court, repaired to the water. After certain prayers and ceremonials, they waded in till the water reached as high as their breasts, accompanied by two or three men, one of

whom placed them close to each other, and put a board on their heads, which he pressed down till they were both immersed at the same instant. After continuing out of sight for about one minute and a half, one of them being nearly suffocated, raised her head, while the other remained sitting at the bottom, but was immediately lifted up by the man; after which an officer of the court pronounced judgment in her favour.

Aside from any reference to the solemn consideration of an *hereafter*, the state of morals and of society, as might indeed be expected in a heathen country, is exceedingly deplorable; and what fixes the most reproachful odium upon their character, is the pitiable condition to which their hateful principles and conduct have consigned their women. Even the law, which should ever protect the less powerful and the innocent, from the insolence and outrage of the stronger, and the flagitious, in this unhappy country stamps a degrading distinction between the sexes, wholly to the disadvantage of the female. The evidence of a woman is not received as of equal weight with that of a man, and a woman is not suffered to ascend the steps of a court of justice, but obliged to deliver her testimony on the outside. The custom of selling their daughters, and even their wives, to strangers, is not unfrequent; and however the plea of pecuniary embarrassment may be attempted to be urged in its favour or palliation, it cannot be regarded by civilized people, but with the deepest abhorrence. Subdued by the habit of inevitable degradation, the unresisting women of Burmah surrender themselves the victims of this barbarous custom with apparent resignation. Some of the consequent circumstances of their unfortunate females, delicacy forbids us to mention, otherwise than in the language of the apostle in another case, adverting to *those things of which it is a shame even to speak*.

Such is but a very brief and imperfect outline of the country, in which Mr. Carey has for several years resided, and to which a kind Providence has recently conveyed Mr. Judson, and the state of its inhabitants, among whom, for the purpose of alleviating their miseries, these zealous disciples of Him "*who went about doing good*," and others who may follow them, rejoice in the prospect of wearing out, in so benevolent a service, what little of life may be allowed them on earth. To the eye of a missionary this field presents an interesting prospect, and invites the hand of cultivation. Important by the extent of its own large population, and still more so by its contiguity to China; the salubrity of its climate, favourable to the life and activity of missionaries; the ability of the natives generally to read and write, offering facilities of the utmost importance for putting them speedily in possession of the sacred scriptures; their vigor of intellect, which, improved by the energies of christian principle, may give them a commanding elevation of character, this empire presents a prospect peculiarly encouraging, rendered still more hopeful by the favour of government so happily obtained by Mr. Carey, and the providential manner in which Mr. Judson was carried to Rangoon. And surely the moral miseries of the people impressively solicit the charities of christian benevolence, uttering as with a thousand voices the affecting cry "*come over and help us*."

*Extracts from the Letters of Mr. and Mrs. Judson.**Mr. Judson to Mr. Rice.*

"Rangoon, 25th August, 1813.

"MOST DEAR BROTHER,

"I shall send this to Calcutta, requesting that it may be forwarded to America, if any opportunity shall offer, by which it may reach you, before you will probably have left. But as I have scarcely any expectation of this, I shall write very briefly.

"We arrived here on the 13th of July, by the way of Madras. We have not yet seen brother Carey. He had been ordered up to Ava, to vaccinate some of the royal family. We expect his return within one or two months. We are much pleased with Mrs. Carey.

"When we arrived at Madras, we found no vessel bound to any of the Malay islands. We heard also, that our brethren at Bombay had been ordered to England by the Governor General. We expected to share their fate as soon as it should be known in Calcutta that we were in Madras. Our only safety appeared to consist in taking passage in a small Portuguese vessel which was to sail for Rangoon in a fortnight. This indeed was the only vessel which would sail for any port before we should receive an order from Calcutta. We had therefore no alternative. We determined to make the experiment, whether we could live in Burmah, and if we found it impracticable, to go thence to Penang, which would not be difficult. But since our arrival, we have felt no desire to leave the country. You know, we always regarded this station as preferable to any other, *if it were possible to live here*. Not only do we find it possible to live here, but we are contented, and I may add, far happier than we once thought we could be in such a country. * * * * *

"A. JUDSON."

Mrs. Judson to her Parents and Sisters, begun at Mauritius, or the Isle of France, 6th May, 1813, continued at sea, and at Madras, and completed at Rangoon, 25th August.

"Port Louis, May 6, 1813.

"MY DEAR PARENTS AND SISTERS,

"I BEGIN this letter as I have most of my others, without knowing of any opportunity of sending it. But the hope of imparting consolation at some future period, when you may read these lines from your absent daughter and sister, induces me to begin a letter which I shall continue at intervals until some opportunity is presented for conveyance. I frequently think of my dear friends in my native country, with a mixture of sensations. Sometimes imagination pictures you all in want and distress, occasioned by the war. At other times I see you aroused from spiritual stupidity, and earnestly besieging the throne of grace for the commencement of peace, and the prosperity of the church in the midst of calamity. Our united, feeble prayers ascend with yours for this richest of blessings on our dear native country. God grant that the latter may be your real situation; and while you are deeply affected with the condition of our country, and earnestly pray that this heavy affliction may be sanctified for her spiritual good, we trust you do not forget *us* in a land of

strangers, or the melancholy situation of the heathen, with whose miseries we are daily acquainted.

“ Since Brother Rice left us, we have been much more pleasantly situated than we expected. At his departure we thought it probable that we should not meet with a christian friend till his return. But it was only two or three days after, when a pious soldier came to see us. You can never know how refreshing it is to meet with a christian in such a vile land as this.

“ I think a little account of this soldier would be interesting to you. When he came to us, we had all his character to learn by acquaintance, for we had never heard of him before. His first appearance was solemn, humble, and unassuming; and such we have ever found him. He told us he was a member of a church that had been formed in one of the regiments by the missionaries at Serampore, and that that regiment was now on Bourbon, a neighbouring island, but he had been sent to this island on business. Though he is an illiterate man, and has had but few advantages, yet he converses on the distinguishing doctrines of the gospel with a sense and propriety which will too rarely be found among christians in higher life.

“ Mr. Judson made inquiries of him respecting the religious state of the soldiers in this place, and whether an opportunity could be had of preaching to them. He informed him that he knew of but one pious soldier in either of the regiments on this island, and that there could be no possibility of preaching to them, unless a private room could be procured for the purpose. He immediately made every exertion to hire a room, and at last succeeded; but was obliged to give eight dollars a month, which he has paid out of his own private property, that his fellow soldiers might have an opportunity to hear the gospel. This soldier has visited us almost every day for two months past, and we have seldom found him inclined to converse on any other subject besides experimental religion. Though his income is very small, and he has a family to support, yet he has given us, since we have been here, the value of twenty dollars! We have frequently observed that we have seldom enjoyed religion in so high a degree in the society of any other, as we have in the conversation and prayers of this man; and we doubt not, though his situation in life is low, but he will shine in heaven as a star of the first magnitude.

“ Mr. Judson has preached every Sabbath in the hospital since Brother Rice left us, to about sixty soldiers, besides a number of English people, who have occasionally attended. The soldiers appear remarkably solemn and attentive, and their officers say they read their bibles much more than formerly. Two or three of the wives of the soldiers appear to be under conviction, and are anxiously inquiring what they shall do to be saved. Some of them have visited me frequently to get religious instruction, and appear to receive every word, as if their eternal all depended on it.

“ Besides attending worship every Sabbath at the hospital, we have attended a prayer meeting Sabbath morning, a meeting for the religious instruction of the soldiers Sabbath evening, and a prayer meeting every Tuesday and Thursday morning, all at the house that was procured by the pious soldier already mentioned. I hope much good has been done by these little meetings, and the distribution of

religious tracts. We have taken much pleasure in attending them, and it has made the Sabbath appear much more like the Sabbath than before. But Oh, our hearts have frequently sunk within us, when we have been passing the streets on this sacred day, to behold the busy multitude thoughtlessly sporting away the holy Sabbath, as if it had been made only for a day of sinful gratification! If an individual wishes to purchase any thing at a reasonable rate, he waits for the Sabbath, when the markets are crowded, and those articles of furniture which can be purchased at no other time, are to be found.

“ Those slaves, who have more indulgent masters than others, are allowed part of the Sabbath, as a holiday, when they get together in crowds, sing, dance, and make themselves intoxicated with a kind of spirit distilled from rice, much like our New-England rum. The more refined and polite Frenchmen attend the Roman Catholic church in the morning, and spend the remainder of the day in feasting, walking, dancing and singing. I presume there is no spot on earth, where cruelty and licentiousness more abound. We have often endeavoured to mitigate the sufferings of the slaves, by giving them a morsel to eat, or a few markees* when they have appeared weary, and almost ready to sink with hard labour. How often have we wished that our little house was filled with gold, that we might purchase all the slaves and give them their freedom! But alas! we are obliged to see them suffer, without having it in our power to relieve them.

“ As this island has recently been taken by the English, we have strong hopes that the slaves will see better days, and that slavery will gradually cease to exist.

“ *May 10,—At Sea.*

“ We have at length obtained a passage for Madras, hoping to go thence to Penang, the place of final destination. A few days before we left Port Louis, the regiment in which a church had been formed, which I before mentioned, arrived, and we had the happiness of meeting with the brethren several times for religious exercises. The church at present consists of but ten members. Formerly there were between thirty and forty; but many have apostatized, and some have died. Those who remain are sensible, intelligent, active, and uncommonly pious men. One of them was set apart by the missionaries at Serampore, as a pastor and teacher, to administer the ordinances of the gospel when they are stationed in places destitute of preachers. We were really astonished at their knowledge of divinity, and their orthodoxy of sentiment. considering they have seldom enjoyed religious privileges except among themselves. They have a small library consisting of the most spiritual and useful books; this, together with the bible, and teachings of the Holy Spirit, has made them eminent christians. They each take their turns in leading in prayer, and the propriety and fervency of their prayers, evince their frequency in this duty. But our last meeting with them was a solemn affecting scene, which will not be easily forgotten. They were desirous to have Mr. Judson administer the sacrament of the Lord's

* Sixty-seven are equal to one dollar.

Supper before we left them; and we were equally desirous of once more partaking of this solemn ordinance. We accordingly met together the morning we embarked, before light, and Mr. Judson, for the first time, administered the sacrament to a church consisting entirely of soldiers. We were obliged to meet at so early an hour, as that was the only time when they were free from duty. We then took an affectionate leave of them, expecting never to see them again till we meet in heaven. They all wept at our departure, and prayed the blessing of God to attend us. But the soldier, whom I have particularly described, and who has been the longest time with us, was so greatly depressed, that it affected us much. It was some time before he could so far command his feelings as to take leave of us. But we were obliged to part with this faithful friend, who would be willing to sacrifice his life for the disciples of Christ. We felt happier in leaving the Isle of France, attended with the prayers and good wishes of these poor but pious soldiers, than if we had received the attentions of the governor, and all his officers.

"We are very comfortably situated on board this ship. We have a large cabin to ourselves with several windows in it, so high from the water, that we can keep them open even in a heavy gale of wind. Attached to this room is a little closet with one window, where we can spend as much time in religious duties as we please.

"The captain, supercargo, officers, and all the passengers, treat us with much politeness and respect, and seldom use any profane language before us. Yesterday being the Sabbath, the supercargo very politely requested Mr. Judson to give them a sermon. He readily consented, and preached from these words,—'Who went about doing good.' They were very attentive. Mr. Judson then requested the Captain that those of the Lascars* who could understand English might be collected, and he would preach to them. There were immediately collected between twenty and thirty; part of them Portuguese-Roman-Catholics, and part Hindoo-mussulmen. They seated themselves on the floor below. Mr. Judson began by saying he had something to tell them. This caught their attention, and they listened with eagerness to hear what it was. He then told them of their lost state by nature, their exposedness to eternal wrath, and the way to escape by Jesus Christ. Among this class of hearers there is even more hope of doing good than among the former. But it is easy for God to impress his truth on either of their minds, both equally benighted. In him is all our hope of ever being useful to any of our fellow creatures.

" Madras, June, 21.

"MY DEAR PARENTS AND SISTERS,

"I will now continue this letter which I began a long time ago. We arrived at Madras a fortnight since, after a pleasant passage from the Isle of France, of one month. We were very kindly received by Mr. and Mrs. Loveless, with whom we have resided since our arrival. Mr. Loveless is a missionary from the Society in London, and Mrs. Loveless is an American lady from New-York. They are very pious people, and have been instrumental in doing much

* Sailors.

good in this place. Mr. Loveless has a convenient chapel, in which he preaches every Sabbath to a respectable congregation, mostly Europeans. We have found many warm-hearted Christian friends here amongst the highest class of people. There are three young gentlemen of family, education and high office, who are decided in the cause of Christ, and are not ashamed to separate themselves from the world and live devoted to God. We have seldom met with christians, whose society was more interesting, and whose conduct more agreeable to the rules of the gospel than theirs. Two of them have supplied us with a horse and chaise to ride every day since we have been here; and have made us a very handsome present of wines, and other necessaries for the voyage which we expect soon to make. A Mrs. Stevens, and her two daughters, have lately retired from the world, and become very serious. They called on us soon after our arrival, and begged of us to visit them. We accordingly did, and found them living in a retired, simple way, though every thing around bespoke their former grandeur. A few days after our visit, we received a handsome billet from them, saying, we should oblige them much by accepting a few things they had taken the liberty to send. Accompanying the billet were two large trunks, filled with the following articles: A large handsome mattress with pillows, several pair of sheets, and pillow cases, one counterpane, four pieces of very nice cambrick, containing twelve yards each, a few yards of linen cambrick, a nice straw bonnet, ten pair of superfine English stockings, several neck and pocket handkerchiefs, a bundle of thread, tape, pins, buttons, &c.—a bundle of spices, a large bundle of biscuit, a jar of pickles, and one of preserved beef, for our voyage; besides a number of other articles of wearing apparel. We were perfectly astonished at such a valuable present from persons with whom we had so recently become acquainted. But it rejoices our hearts to find that God has a few children scattered about in almost every part of the world, who manifest their love to him, by contributing to the wants and necessities of those, whose professed object is to spread the gospel.

“Immediately after our arrival here, we made enquiries respecting a passage to Penang, but found there was no ship to sail for that place for some time; but there was one to sail for Rangoon in a few days. We thought it not safe to continue here long, lest the government at Calcutta should hear of our arrival, and send an order for us to go to England. Consequently we have engaged a passage in the ship which sails for Rangoon, in a day or two. If we find it possible to live there we shall continue, if not we can easily take passage thence to Penang. But I think it probable we shall stay there, though deprived of many of the comforts of life; as that is one of most important missionary fields in this part of the world, and but one solitary missionary* in the whole empire. My heart often sinks within me, when I think of living among a people, whose tender mercies are cruel. But when I think of their miserable state in being destitute of the gospel, and that it is easy for our heavenly Father to protect us in the midst of danger, I feel willing to go, and live,

and die among them; and it is our daily prayer that it may please God to enable us to continue there. Farewell to the comforts and conveniences of civilized life,—farewell to refined christian society!—We shall enjoy these comforts no more! But we think it will be a good place to grow in grace, to live near to God, and be better prepared to die. O my dear parents and sisters, how little you know what you enjoy in your quiet homes, with all the comforts of life! How little you know how to prize dear christian society, as you have never been deprived of it! How little you can realize of the toils and perplexities of traversing the ocean,—and how little you can know of the solid comfort of trusting in God, when dangers stand threatening to devour! But these privations, these dangers and toils, these comforts are ours,—and we rejoice in them, and think it an inestimable privilege that our heavenly Father has marked out for us this path in life.

“ *Rangoon, July 30, 1813.*

“ In the land of darkness and the shadow of death, I again take my pen, my dear parents and sisters, to communicate some of the dealings of Providence, both merciful and afflictive. We staid at Madras only a fortnight, when we embarked on board a Portuguese vessel for this place. I had procured a European woman servant to go with us, as it was not thought prudent to go without one. She went on board two days before us, and when we went on board she appeared in perfect health. We had but just entered the ship when she fell on the floor, apparently in a fit. We made every possible effort to recover her, but she gasped a few times and died! The exertion I made to recover her, together with the shock my frame and feelings received at her sudden decease, brought me, also, near the gates of death. I indeed thought the time of my departure was at hand, and that all my toils and perplexities were ended. I had no physician, no medicine, and no attendant but Mr. Judson. Add to this, we were in a small dirty vessel, which was kept in continual motion by the violence of the wind and sea. Perfect ease and quiet seemed absolutely necessary to my recovery; but these it appeared impossible to obtain. But all things are possible with God; and we were never so sensible of his care and protection, as at this time. In the midst of our darkness and distress, and when we had given up all hope of my recovery, our captain informed us that we were close to the Andaman Islands, and that we could escape being driven on to them in no way but by going through a narrow channel between two of them. We were in much danger, but the vessel was almost perfectly still, as we were in smooth water, as soon as we entered the channel, the wind being broken by the islands. Thus I obtained that ease and quiet which but a few moments before seemed impossible to obtain. We were three weeks on our passage, and when we arrived, I was not able to walk, nor had I even left my bed for half an hour. We felt very gloomy and dejected, the first night we arrived, in view of our prospects; but we were enabled to lean on God, and to feel that he was able to support us under the most discouraging circumstances. The next morning I prepared to go on shore, but hardly knew how I should get to Mr. Carey’s house, as there was no method of conveyance, except a horse, while I was not able to ride. It was

however concluded that I should be carried in an arm chair; consequently when I landed, one was provided, through which were put two bamboos, and four of the natives took me on their shoulders. When they had carried me a little way into the town, they set me down under a shade, when great numbers of the natives gathered around, as they had seldom seen an English female. Being sick and weak, I held my head down, which induced many of the native females to come very near, and look under my bonnet. At this I looked up and smiled, at which they set up a loud laugh. They again took me up to carry, and the multitude of natives gave a shout which much diverted us. They next carried me to a place they call the custom house. It was a small open shed, in which were seated on mats several natives, who were the custom house officers. After searching Mr. Judson very closely, they asked liberty for a native female to search me, to which I readily consented. I was then brought to the mission house, where I have entirely recovered my health. We felt a great disappointment in not finding Mr. Carey at home, as we were previously acquainted with him, having seen him in Calcutta. He was ordered up to the capital by the king, to vaccinate some of the royal family. Mrs. Carey is a native of the country, though of European extraction. She speaks very little English, but is very kind, and does every thing to make us comfortable. The house is large and convenient, made wholly of teak wood; but the inside is unfinished, and the beams and joists all bare. It is, however, the largest and handsomest house in all Rangoon.

“As it respects our food, we get along much better than we expected. There is here no bread, butter, cheese, potatoes, nor scarcely any thing that we have been in the habit of eating. Our principal food is rice, and corried fowl, and fowls stewed with cucumbers. But we are blest with good health, and good appetites, and feel that instead of murmuring, that we have no more of the comforts of life, we have great reason to be thankful that we have so many. There are no English families in Rangoon, and but one French family. There is not a female in all Burmah with whom I can converse. Two or three French gentlemen, who speak English, constitute the whole of our society.

We devote our time almost entirely to the acquirement of the language, which we find difficult. But with hard labour and perseverance, I doubt not but we shall be able to write, read, and speak it, in two or three years with ease. The country presents a rich, beautiful appearance, every where covered with vegetation, and if cultivated, would be one of the finest in the world. But the poor natives have no inducement to labour or raise any thing, as it would probably be taken from them by their oppressive rulers. Many of them live on leaves and vegetables that grow spontaneously, and some actually die with hunger. Every thing is extremely high, therefore many are induced to steal whatever comes in their way. There are constant robberies and murders committed; scarcely a night but houses are broken open, and things stolen. But our trust and confidence are in our heavenly Father, who can easily preserve and protect us, though a host should encamp about us. I think God has taught us by experience, what it is to trust in him, and find comfort and peace in feeling that he is every

where present. O for more ardent, supreme love to him, and greater willingness to suffer in his cause!

“*Rangoon, Aug. 8, 1813.*”

“I again take my pen, though I have nothing new to communicate, yet I feel a pleasure and satisfaction too great to be neglected, in writing to those dear friends whom I never expect to see again, till I meet them in the eternal world. I know every thing respecting us will be highly interesting to you, therefore I am particular to write every little incident. As Mrs. Carey has the whole care of the family, being familiar with the language, and having several servants at her command, I am free from every concern of this nature, and can devote all my time to study. We rise at six in the morning, commence study at seven, breakfast at eight, and after breakfast have family worship. We then go to our study, and attend to the language closely, till half past one, when we dine. We generally exercise for half an hour after dinner, then attend to our study again till near sunset, when we take a walk, either out among the natives, or in our verandah; take tea at dark, after which we have family worship, then study till ten, at which hour we retire. I go to bed feeling as much fatigued as any farmer can after a hard day’s work. I find it no easy thing to acquire a foreign language; and though our teacher says we gain rapidly, yet we can hardly perceive that we make any advance. It is a most beautiful, easy language to write, but very difficult to read, or pronounce.

“Our teacher is a good natured, intelligent man. He sits in a chair by us, or will eat* with us, the same as an American. When he first came, he paid very little attention to me, appearing to feel that it was rather beneath him to instruct a female, as the females here are held in the lowest estimation. But when he saw I was determined to persevere, and that Mr. Judson was as desirous to have him instruct me, as himself, he was more attentive.

“From our first embarking for India, we have at times had our eye on this empire, as our final residence; but we have been repeatedly discouraged by the dreadful accounts we had of the ferocity and barbarity of the natives, together with the many privations we must suffer among entire heathen. Several missionaries have made an attempt to reside here, but have been discouraged, and left without effecting any thing. And some of these missionaries, we had reason to think, possessed much more piety and devotedness to missions than ourselves. No wonder then we were discouraged. But after our heavenly Father had severely tried us, in causing us to be driven from place to place, he shut up every other door, and at last made us feel willing to take our lives in our hands, and come to this heathen land to spend the remainder of our days. But will you believe me when I say we are cheerful and happy? Though we find the government and people just as we expected; though we find ourselves destitute of almost all those sources of enjoyment to which we have been accustomed, and are in the midst of a people, who at present are almost desperate on account of the scarcity of provision; though we are exposed to robbers by night and invaders by day, yet we both unite in saying, we were never happier, never more contented, in any situation, than the present. We

* It is contrary to *cast* for a *Hindoo* to eat with a Christian.

feel that this is the post that God hath appointed us, that we are in the path of duty, and in a situation, which, of all others, presents the most extensive field for usefulness. And though we are surrounded with danger and death, we feel that God can with infinite ease preserve and support us under the most heavy sufferings.

“ But for these feelings we are indebted wholly to the free, rich, and sovereign grace of our Redeemer, and still dependent on him for a continuance of them; for it is not three months since, that I looked at this situation with all that dread and horror which you can imagine. It is our daily prayer that we may be continued here, and made a blessing to the poor Burmans, who are daily perishing for lack of knowledge. But we mourn our unfitness to be engaged in the great work of communicating religious knowledge to the dark, benighted mind of a heathen. Our only hope is in God. We know that he can bless his own truth to the salvation of sinners, though it may be communicated in ever so broken a manner, and by the meanest of his creatures. We rejoice that this great, this powerful God is our Father and our Friend, and has opened a way of access for us sinners, and has commanded us to open our mouths wide, with the promise that he will fill them. He hath also said that *he will give the heathen to his Son for an inheritance, and the uttermost parts of the earth for his possession*. We cannot but hope the glorious day is drawing near, when this promise will be fulfilled; and that among other heathen nations, Burmah, cruel, avaricious, idolatrous, Burmah, will say to Jesus, *What have I any more to do with idols? come thou, and reign over us*. O my dear parents and sisters, pray for *us*, that we may be humble, prayerful, and entirely devoted to the cause of Christ. Pray for these poor people, who have altars and temples in high places for the worship of the prince of darkness. They are immortal like ourselves, they are bound to the same eternity with us, and like us are capable of enjoying or suffering endless happiness or eternal misery.

“ Aug. 25. As I have a good opportunity of sending to Calcutta, I will now finish this, and direct it to be sent by the first ship which sails for America. But I know not that it will ever reach you. I would write letters to all my friends, if I thought there was much probability of their ever reaching home. It is now a year and a half since we left America, and we have not received a single letter, or heard any thing from any of our friends. How would it rejoice our hearts to receive a large packet of letters from our native country! O do not forget us in your prayers; go to God often on our account, and pray for spiritual blessings on us, and on this people. Mr. Judson joins with me in all my requests and wishes. He will write to his parents, therefore he has not time to write to you.

“ Your affectionate daughter and sister,

“ N. JUDSON.”

Mr. Judson to Rev. Mr. Emerson, of Beverly, Mass.

“ Rangoon, 7th January, 1814.

“ DEAR BROTHER,

“ It is nearly a year since I wrote to America, my last being forwarded by brother Rice. I have had no opportunity of conveyance since that time; nor have I any at present. I intend to send this to

England, hoping that on its arrival the war may have terminated, or that it may find a conveyance in some dispatch vessel.

"We have been here about six months; have been living in the mission house with brother Felix Carey's family, but expect in a few days to take a house within the walls of the town, on account of the bands of robbers, which infest all the country, and which have lately become very numerous and daring. Our situation is much more comfortable than we ever expected it would be in such a country. We enjoy good health, and though deprived of all congenial, christian society, are very happy in each other; I think we frequently enjoy His presence, whose smile can turn the darkest night to day, and whose favour is the fountain of all happiness. "Peace I leave with you, my peace I give to you," said our departing Saviour; and the faithfulness of his words we richly experience.

"In all the affairs of this government despotism and caprice are the order of the day. The present viceroy of this province is a savage man. Life and death depend upon his nod. He is very large in stature; and when he stalks about with a long spear, every body shrinks from before him. I called on him once, but he scarcely looked on me. Nancy waited on her Highness and was much better received. This man however is about to be recalled to Ava, and it is doubtful whether he will return. During the interim we expect all things will be in confusion, and this is one reason why we desire to get within the walls.

"My only object is at present to prosecute, in a still and quiet manner, the study of the language, trusting that for all the future "God will provide." We have this consolation that it was the evident dispensation of God, that brought us to this country; and still farther, if "the world was all before us, where to choose our place of rest," we should not desire to leave Burmah. And our chief anxiety is that brother Rice may not be able to join us again. But even this we desire to leave in his hands, who doth all things well. We cannot express our longing to hear once more from our country.

"Your affectionate brother in the Lord Jesus,

"A. JUDSON."

BAPTIST MISSION IN THE EAST.

THE measures of the Board intended to diffuse the knowledge of christianity in the east, have originated in so close a connexion, and must ever sustain so intimate a union of object, with the operations of our English brethren in India, as to render it pleasing and proper to present some account of their excellent establishment. This will be done to best advantage by re-printing, as published by the Society in England, a "*Brief Statement of the Baptist Mission in the East.*"

"THIS undertaking had its origin amongst the churches of the Northamptonshire and Leicestershire Association. On June 3d, 1784, at the Association at Nottingham, it was agreed to hold a prayer-meeting for the general spread of the gospel on the evening of the first Monday in every month. In this prayer-meeting Christians of other connexions, denominations, and countries soon-united, and continue to unite to this day.

"About three years after this, Mr. Carey was ordained pastor of the church at Moulton, and joined the Association. His mind from an early period seems to have been impressed with the state of the heathen world. In reference to this object he made himself acquainted with the geography, population, and religion of the various nations of the earth; and with the labours of Christians, both of early and later ages, in propagating the gospel. He also acquired some considerable knowledge of the learned languages. The subject having occupied so much of his attention, he would often converse upon it with other ministers. At length, after having been seven years engaged in praying for the spread of the gospel, some began to feel with Mr. Carey, that they ought to do something else as well as pray. Two sermons by Mr. Sutcliff and Mr. Fuller, the one on *Jealousy for the Lord of Hosts*, and the other on *The pernicious influence of delay*, made some impression. These were printed and followed by Mr. Carey's *Inquiry into the obligations of Christians to use means for the conversion of the heathen*. A very impressive sermon was also preached by Mr. Carey at the Nottingham Association on *Zion's enlargement*; and a pungent Circular Letter, written on *Godly Zeal*, by Mr. Ryland. The result was, that on October 2d, the same year, (1792) a Society was formed at *Kettering for the propagation of the gospel among the heathen*; and John Ryland, Reynold Hogg, William Carey, John Sutcliff, and Andrew Fuller, chosen as a Committee to carry the object into execution.

"At that time we knew of no one part of the heathen world that was more accessible and eligible than another: all that the Committee seemed to have to do therefore, was to pray for divine direction, and watch for the openings of providence. In about six weeks they were informed that Mr. John Thomas, who had been over to Bengal in the character of a surgeon, and had there learned the language, and begun to preach the gospel to the natives, was then in London, endeavouring to establish a fund for a mission to that country, and that he was desirous of engaging a colleague to return with him to the work. This concurrence of events was considered as providential; and after further inquiries concerning Mr. Thomas, and much conversation with him, it was resolved that he and Mr. Carey should go out as missionaries from this Society.

"Having but a few months to execute this resolution, applications were made for assistance to ministers and congregations in different parts of the kingdom; who to their honour, and our encouragement, amply supplied our wants. We asked for 500*l.* and they gave 1,000*l.* But He who had all hearts in his hand knew our wants better than we knew them ourselves: by the time that the missionaries and their families had embarked it was found that the collections did but little more than cover the expenditures. This was in June 1793.

"In the autumn of that year the missionaries safely arrived. After encountering many difficulties, they were invited by George Udney, Esq. to take the oversight of two indigo factories in the neighbourhood of Malda. Circumstanced as they were, they readily accepted the invitation, considering it as equally adapted to introduce the gospel, and to furnish immediate support to them and their families. From this time till the autumn of 1799 they were employed in learning the language, in preaching at the factories and in the surrounding country, and in translating the New Testament. During these six years covenants were granted them by the Company's Government, and Mr. John Fountain went over and joined them. There were also several hopeful appearances of conversion among the natives; but no one was induced to renounce his cast, and in the end all which had encouraged them seemed to prove abortive.

"In 1799 four more missionaries were sent out: namely, Messrs. Ward, Marshman, Grant, and Brunsdon. Not having obtained permission from the Directors at home, they were not allowed on their arrival to join their brethren up the country, but found themselves compelled to stop at Serampore, then a Danish settlement. The Governor treated them with great kindness, and offered them all the protection in his power. On Lord's day, October 27, they had public worship. The same day Mr. Grant was taken ill, and four days after died! Mr. Ward went up the country to consult with Mr. Carey on what was to be done. The result was, as the newly arrived missionaries were not allow-

ed to go up and settle with him in the neighbourhood of Malda, he resolved to come down and settle with them at Serampore. Such was the occasion of the mission being removed to that settlement. It was mere necessity on the part of the missionaries; the hand of God however in reducing them to that necessity has since been apparent. It was from this turn in their affairs that the most important events have arisen, both as to the printing of the scriptures and the success of the mission.

"The first object of attention was to settle a plan of family-government; one article of which was *that no one should engage in any private trade; but that whatever was acquired by any member of the family should go into the common stock.*" "On the observation of this rule," they say, "depends the prosperity of the mission; as by this all avaricious exertion is checked, and trade subordinated to a nobler object." By this great and disinterested resolution of the missionaries, they are enabled, after providing a comfortable home for the bereaved widows and children, and aiding their aged and afflicted relatives in England, to furnish several thousands annually to the mission. Soon after this an estate containing a house and other buildings, with a large garden, was purchased, of which they became the trustees in behalf of the Society in England; and which was afterwards considerably enlarged by two other purchases. The New Testament being translated into Bengalee by Mr. Carey, a press was set up under the superintendence of Mr. Ward for the printing of it. The first sheet was worked off on May 16, 1800. At the same time also, the missionaries were diligent in preaching the word in the town and neighbourhood. A spirit of earnest prayer for a divine blessing was evidently poured out upon them. In August Mr. Fountain died. In October (a year after their arrival) Mr. Ward and Mr. Marshman began preaching to the natives in their own language. Mr. Thomas about the same period visited Serampore, and with the other brethren was much in earnest in seeking the salvation of the natives. In December Krishnoo (now a useful minister of the gospel) and Mr. Carey's eldest son Felix were baptized. This was a season of great joy to the missionaries. "The door of faith," said they, "is opened; who shall shut it? The chain of the cast is broken; who shall mend it?"

"From that time to the present the number of christian converts has gradually increased. They have lost several of their brethren in the mission by death, but have been recruited by others. A considerable number of the natives also have become preachers of the word. Instead of one church they are now become seven, and are increased from one station to nine. In November 1808 there had been baptized in all the churches 147. In the three succeeding years have been added 280; so that their number at the close of 1811 amounted to upwards of 400. The number of exclusions does not appear to exceed that from the same number of members in any of our churches. Of those that have died, their latter end has generally borne testimony to the efficacy of faith.

"In 1803 a plan was laid by the missionaries for the translation of the scriptures into various Eastern languages, which they have ever since been carrying into execution. The whole Bible is printed in the *Bengalee*; and the New Testament in *Sanskrit*, *Orissa*, *Hindee*, and *Mahratta*. Of seven others, namely, the *Seik*, the *Telinga*, the *Kurnatu*, the *Burman*, *Magudha*, and the *Chinese*, some are in the press, some translated, and some translating. The population of the countries already in possession of the New Testament, and parts of the old, amounts to more than 50 millions! It might be expected that the *competency* of the translators would by some persons in India or in England, be called in question; and this it has been. Suffice it to say in answer, that these suggestions have proceeded neither from *learned natives*, nor from *Europeans who understand the languages into which the translations are made*. No deep or lasting injury therefore can arise from them. Providence has shielded the reputation of the Serampore translators by one of them being a professor of three languages in the College of Fort William, and all of them employed by the first Society in the world of Eastern literature, (and whose principal members reside on the spot,) in translating and printing the most learned of the Hindoo productions.

"In 1806 ground was purchased for building a chapel in one of the most populous but profligate parts of Calcutta. The work was obstructed for a time,

but has since been accomplished, and a strong impression made upon the inhabitants of that great and idolatrous city. By the labours of the missionaries and the native preachers there are accessions almost every month from amongst Hindoos, Musulmans, Portuguese-catholics, Armenians, or Country-born Europeans.

"At the beginning of 1810 a free-school was instituted at Calcutta by the missionaries in favour of the children of the Portuguese-catholics and other indigent christians; and which, by the introduction of the plan of teaching suggested by Dr. Bell and improved by Mr. Lancaster, promises to be of great importance in promoting the best interests of the country. The missionaries are now building a place 90 feet by 70, which it is calculated will contain 800 children. It is situated near the chapel, and supported by subscription.

"The annual expenditure of this mission at home and abroad, exclusive of the translations, amounts at present to *five or six thousand pounds*. It has not cost the public however upon an average, during the twenty years of its continuance, more than *two thousand* per annum; and out of this, there are buildings and other accommodations for the mission, to the value of six or eight thousand pounds, which remain the property of the Society.

"It is owing, doubtless, to the unexampled contributions of the Serampore missionaries that things have hitherto been thus conducted. This however will not be considered by the friends of the undertaking as rendering their exertions the less necessary, but rather as an incitement to emulation. Not only the translations, but the greater number of missionary stations depend upon the public for support. Eight of these stations, besides that at *Serampore* and *Calcutta*, are already established; viz. *Dinagapore*, *Goamalty*, *Cutwa*, *Jessore*, *Rangoon*, *Orissa*, *Patna*, and *Agra*. That at *Agra* was formed the last year, and another would have been attempted, but that the missionaries judged it necessary to regulate their expenditures by their resources. Two others it is expected may be formed in the present year; one at *Java*, and another at *Ceylon*."

"ANDREW FULLER, *Secretary*."

Kettering, July 27, 1812.

State of this Mission by the latest information extracted from a "Brief View of the Baptist Missions and Translations," &c.

"This society," (the one formed at Kettering, Eng. 1792, "*for the propagation of the gospel among the heathen*,") "is conducted by a Committee, which at first consisted of *five* persons, but now of *thirty-four*; chiefly ministers who are chosen at the annual meeting of the Society, held alternately at Kettering and Northampton.

"The funds of the Society are divided into two branches; one for the Mission, and the other for the Translations of the Scriptures. Its resources consist of annual subscriptions, Auxiliary Societies," (of which there are 51) "donations from Bible and other Associations, congregational collections, and legacies.

"The missionary stations amount to twenty, some of which, as *Sirdhana* and *Amboyna*, must be full 4000 miles distant from each other.

"The station at *Serampore* was established in 1799, about six years after the arrival of Messrs. Thomas and Carey as missionaries in India. *Serampore* is about fifteen miles north from *Calcutta*, on the western bank of the river *Hoogly*. The principle on which they agreed to act was, *that no one should engage in any private trade, but that whatever was procured by any member of the family should be appropriated to the benefit of the mission*. It is on this principle that Dr. Carey in the College, Dr. Marshman in the school and Mr. Ward in the printing office have each contributed considerably more than 1000*l.* a year to the undertaking. The premises occupied for the mission cost near 4000*l.* sterling, were purchased at three different times; and are vested in the missionaries as trustees for the Society. They contain dwelling-houses for the missionaries, school-rooms and a spacious hall for public worship; also a printing office in which ten presses are constantly employed; a type foundry, in which are cast types for the greater part of the eastern languages; and a mill for making paper, which is expected to cost 10,000 rupees." (5,000 dollars nearly) "At this station the translation of the Scriptures has been carried to an extent exceeding all expectation and example. The missionaries, by their own

Society, by the British and Foreign Bible Society, by the liberality of the christian public in Britain and America, and by their own literary labors, have been enabled, in different degrees, to translate the Scriptures into twenty-seven languages, and to print them in nearly the same number, affording a prospect of the most important advantages to the immense population of Asia.

"Amongst the Hindoos who have been baptized, many are Brahmans, and others of high cast. Early in the year 1813, several of this description, not many miles from Serampore, obtained the knowledge of the truth, and met for christian worship on the Lord's days, before they had any intercourse with the missionaries, simply by reading the Scriptures. These were soon afterwards baptized, and reported that by the same means as many as a hundred of their neighbours were convinced of the truth of the christian religion, and were kept back from professing it only by the fear of losing cast, and its consequences. In Calcutta and its vicinity seven native brethren were employed in preaching, &c. Sebukram preaches in twenty different places; Bhagvat, at eleven; Neelo, in about ten private houses; Manika, at six others. These four preach regularly during the week at forty-seven different houses.

"It is a general practice with the missionaries to distribute at their various stations, and in their vicinity, portions of the Scriptures and religious tracts in the vernacular languages. The effect in exciting an interest and inquiry after the knowledge of the gospel is great; and *many particularly of late, are the instances of conversion by means of the Scriptures alone, without the intervention of any missionary.* All the churches that have been formed, with the exception of Calcutta, have natives, or brethren born in the country, for their *pastors.* *It is highly gratifying to observe, that all the parts of divine worship and of discipline have been performed by natives alone, without the presence or assistance of Europeans.* *There have been baptized at all the stations considerably more than five hundred persons, on a profession of "repentance towards God, and faith in the Lord Jesus Christ."* *Some of these had been Brahmans of the higher casts.*

"In all the native schools there are upwards of one thousand children. Heathen schoolmasters teach them to read the Scriptures without any hesitation. "May it not be hoped," says Dr. Carey, "that in time this system of education will sap the bulwark of heathenism, and introduce a change which will be highly important in its consequences to the people of the east."

"The number of persons employed by this mission, at the twenty stations, including Europeans and natives, at the close of 1813, was *forty-one*; of these, twelve are Europeans, thirty-two natives, or descendants of Europeans raised up in the country. Three others have since sailed from England: some of whom have arrived. The missionaries at Serampore have adopted the plan of sending natives as itinerants, two together, according to the example of the Lord Jesus, to preach to their countrymen."

"CHINESE.—This language, in the character peculiar thereto, is read not only throughout China, but Cochin China, Tonquin, and Japan. Before the translation into the Chinese is finally printed, it undergoes nine or ten revisions. Preparations are making for printing the Old and New Testament in the Chinese with *moveable metal types*, a great improvement on the old Chinese way of cutting them in wooden blocks. At Serampore they can be printed at one third of the expense it would cost in China.

"In translating, preparing the types, and printing the Chinese Scriptures, sixteen men are employed.

"It will be difficult to appreciate the advantages of printing the Scriptures in a language spoken by upwards of three hundred millions of people; and in particular at Serampore, a place secure from all interruption from Chinese edicts and mandates, and from whence the Chinese Scriptures can be continually sent to the Birman empire, to Java, Amboyna, Penang, the Isles of the Sea, and thence find their way into the very heart of the Chinese empire.

"The missionaries are now employed in translating the Scriptures into twenty-seven languages; and to assist in this noble work, they have persons from all these people, nations, and languages, at Serampore or Calcutta. Having proceeded thus far, and encouraged by their great success, they entertain the animating hope of extending the translation of the Scriptures to all the languages of the East."

The following Tables exhibit at a single view their several Stations and Missionaries, and also the Translations.

Missionary Stations. Schools are marked thus †	Miles from Calcutta.	When Formed	MISSIONARIES.	
			Europeans.	Natives.
1. Serampore and Calcutta, † }		1799	Drs. Carey and Marshman, Messrs. Ward, Lawson, Eustace Carey, Yates.— <i>Krishna, Sebuckrama, Bhagvat, Neelo, Manika, Jahans, and Cait'hano.</i>	
2. Dinagepore and Sadamah†, † }	240 N.	1804	<i>Mr. Ignatius Fernandez.</i>	
3. Cutwa, †	75 N.	1807	<i>Mr. William Carey, Kangalee, Muthoor, Vishnuva, Buluram, and Kanta.</i>	
4. Rangoon,	670 S. E.	1807	<i>Mr. ADONIRAM JUDSON, American.</i>	
5. Jessore,	77 E. N. E	1807	<i>Messrs. William Thomas, Pran-das, Pran-Krishna, Suphul-rema, Panchanun, Manika-sha, and Nurottuma.</i>	
6. Goamalty, †	200 N.	1808	<i>Ram Prusad.</i>	
7. Digah,	320 N. W.	1809	<i>Messrs. Moore and Rowe, and Brindabund.</i>	
8. Balasore,	120 S. W.	1810	<i>Messrs. John Peter and Juggunath.</i>	
9. Agra, †	800 N. W.	1811	<i>Messrs. Peacock and McIntosh.</i>	
10. Nagpore, †	615 W.	1812	<i>Mr. —, and Ram-mohun.</i>	
11. Columbo, †	1220 S. S. W.	1812	<i>Mr. Chater.</i>	
12. Patna, †	320 N. W.	1812	<i>Mr. Thomson.</i>	
13. Bombay & Surat,	1010 W.	1812	<i>Mr. Carapet Aratoon.</i>	
14. Chittagong,	230 E.	1812	<i>Mr. Du Bruyn.</i>	
15. Sirdhana, †	920 N. W.	1813	<i>Mr. Chamberlain, and Purum-anunda.</i>	
16. Java, †	2350 S. S. E.	1813	<i>Messrs. Robinson, and Riley.</i>	
17. Pandua, †	310 N. E.	1813	<i>Krishnoo.</i>	
18. Ava,	500 E.	1813	<i>Mr. Felix Carey.</i>	
19. Amboyna, †	3230 S. E.	1814	<i>Mr. Jabez Carey and Mr. Trowt.</i>	
20. Allahabad,	490 W. N. W.	1814	<i>Mr. N. Kerr, and Kureem.</i>	

Versions of Scripture Translating or Printing at Serampore.

1. Sungskrit.	12. Pushtoo.	23. Birkaneera.
2. Hindee.	13. Punjabee.	24. Oodaypoora.
3. Brij Bhasa.	14. Kashmeer.	25. Marwa.
4. Mahratta.	15. Assam.	26. Jypoora.
5. Bengalee.	16. Burman.	27. Kunkuna.
6. Orissa.	17. Pali.	28. Tamul.
7. Telinga.	18. Chinese.	29. Cingalese.
8. Kurnata.	19. Khasee.	30. Armenian.
9. Maldivian.	20. Sindh.	31. Malay.
10. Gujurattee.	21. Wuch.	32. Hindostan.
11. Buloochee.	22. Nepala.	33. Persian.

Table of the Associations.

Number.	When Constituted.	Names of the Associations.	Names of the States.	Number of Churches.	No. Baptiz. in the year.	Total No. of Members.	Ordained Ministers.	Unordained Ministers.	Place of Meeting.	1815.	Time of Meeting.
1	1707	Philadelphia,	Penn.	24	160	2597	23	6	Philadelphia. 1st. chh.	1st. Tuesday, 3 Oct. 3 P. M.	
2	1751	Charleston,	S. C.	39	225	3756	28	3	Calvary chh. Sumter dis. S. C.	Sat. bef. 1 Sab. 4 Nov. 11 A.M.	
3	17-6	Sandy Creek,	N. C.							October.	
4	1766	Ketockton,	Va.	37	133	2462	13	1	Happy Creek, Frederic co. Va.	Thurs. before 3 Sab. 17 Aug.	
5	—	Strawberry,	Va.								
6	1767	Warren,	R. I.	40	233	4108	29	4	Middleborough, 3d. chh. Mass.	Tues. after 1 Wed. 12 Sept.	
7	1771	Kehukee,	N. C.	31	44	1961	18	7	Fishing Creek, Halifax co. N.C.	Sat. bef. 1 Sab. 7 Oct. 10 A.M.	
8	1772	Stonington,	Conn.	29		3007	22		Stonington, Conn.	3 Wed. 18 Oct. 10 A. M.	
9	1776	Red Stone,	Penn.							Sept. 1809.	
10	1780	Shafsbury,	Vt.	35		3599	23		Newtown, N. Y.	1 Wed. 7 June, 10 A. M.	
11	1782	Salisbury,	Md.	13	26	428	10	2	Bethel, Sussex county, Del.	Sat. bef. 4 Sab. 20 Oct.	
12	1783	Dover,	Va.	40					Glebe landing, Middlesex c. Va.	2 Sat. 14 Oct. 12 o'clock.	
13	—	Middle District,	Va.	8			11	3	Muddy Creek, Powhatan c. Va.	2 Sat. 14 Oct.	
14	—	Woodstock,	Vt.	25		1802	23		Windsor, Vermont,	Last Wed. 27 Sept. 1 P. M.	
15	1784	Georgia,	Geo.	35	112	3333	11	6	Long Creek, Warren co.	Sat. bef. 2 Sab. 7 Oct.	
16	1785	Elkhorn,	Ky.	27	70	2697	12		Town Fork,	2 Sat. 12 Aug.	
17	—	Groton U. Conf.	Conn.	10		1357	11	4	Lyme, Conn.	Wed. af. 3 Sab. 21 June, 1 P.M.	
18	—	New Hampshire,	N. H.	30		1849	19	4	Lebanon, Maine,	2 Wed. 14 June, 10 A. M.	
19	—	Salem,	Ky.							2 Frid. 13 Oct.	
20	—	Vermont,	Vt.	23		1787	13	4	Rupert, Vermont,	1 Wed. 4 Oct. 10 A. M.	
21	1786	Holston,	Ten.	12		859	4	3		2 Friday, 11 Aug.	
22	1787	Bowdoinham,	Me.	35		1755	27	2	Bowdoin, Maine,	4 Wed. 27 Sept. 10 A. M.	
23	1788	Roanoke,	Va.								
24	1789	Bethel,	S. C.	32	150	2446	25	5		Sat. bef. 1 Sab. Oct. 30 Sept.	
25	—	Meredith,	N. H.	7		863	5			2 Wed. 13 Sept. 10 A. M.	
26	1790	Hartford,	Conn.	25		1801	13	2	Colebrook, Conn.	1 Wed. 4 Oct. 10 A. M.	
27	—	Fortsmouth,	Va.						South Quay, Virginia,	Sat. bef. 4 Sab. 27 May.	
28	1790	Yadkin,	N. C.	15			10	3		1 Sat. 7 Oct.	
29	1791	Albemarle,	Va.								
30	—	Goshen,	Va.	24			16			3 Sat. 15 Oct.	
31	—	New-York,	N. Y.	28	76	1970	15	2	New-York, Gold st. church,	2 Wed. 10 May, 2 P. M.	
32	—	Shiloh,	Va.	20	107	1591	13	10	Luray, Shenandoah co. Va.	Frid. bef. 1 Sab. 1 Sept.	
33	—	Warwick,	N. Y.	20	41	1279	16	3	Latintown,	1 Wed. 7 June, 2 P. M.	
34	1792	Baltimore,	Md.	19	33	949	11	3	Old Seneca, Montgomery co.	Frid. bef. 2 Sab. 8 Sep. 11 A.M	
35	1793	Leyden,	Mass.	24		1861	16	5	Royalston, Mass.	2 Wed. 11 Oct. 1 P. M.	
36	—	New River,	Va.								
37	—	Tates Creek,	Ky.							August, 1806.	
38	1794	Flat River,	N. C.	9	43	961	5	1	Grassy creek chh. Gran.c.N.C.	Sat. bef. 4 Sab. 22 April.	
39	—	Hephzibah,	Geo.	27	94	1422	17	6	Buckhead chh. Buck co.	Sat. bef. 4 Sab. 23 Sept.	
40	—	Neuse,	N. C.	22	43	1659	5	2	Hadnot's creek, Carteret c.N.C.	Sat. bef. 3 Sab. 14 Oct. 11 A.M	
41	1795	Delaware,	Del.	7	23	476	4	3	Cow Marsh,	Sat. bef. 1 Sab. 3 June, 11 A.M	
42	—	Fairfield,	Vt.	13		536	5		Johnson Vermont,	Last Wed. 30 Aug. 10 A. M.	
43	—	Otsego,	N. Y.	31	83	166	14		Newport, N. Y.	1 Wed. 6 Sept. 10 A. M.	
44	1796	Chemung,	N. Y.	15	59	661	7	3	Elmyra,	1 Wed. 4 Oct. 10 A. M.	
45	—	Rensselaerville,	N. Y.	17	120	1233	17		Lexington, N. Y.	2 Wed. 11 Oct. 10 A. M.	
46	1797	Miami,	Ohio,	13			12			Sat. bef. 2 Sab. 9 Sept.	
47	1798	Bracken,	Ky.							Sept. 1809.	
48	—	Mayo,	Va.							June.	
49	—	Sarepta,	Geo.							Oct. 1812.	
50	1799	Mountain,	N. C.								
51	1800	Broad River,	S. C.	25		1391	19	2	Buffaloe ch. York district, S.C.	Frid. bef. 3 Sab. 13 Oct.	
52	—	Green River,	Ky.	18	13	1237	14	4	Beaver Dam chh. Warren co.	4 Sat. 22 July.	
53	1801	Cayuga,	N. Y.	20		2469	13		Brutus, N. Y.	3 Wed. 20 Sept. 10 A. M.	
54	—	Sturbridge,	Mass.	22		1937	17	4	Belchertown, Mass.	Last Wed. 27 Sept. 10 A. M.	
55	1802	Essex,	N. Y.	6	6	203			Elizabethtown,	2 Wed. 13 Sept.	

Number.	When Constituted.	Names of the Associations.	Names of the States.	Number of Churches.	No. Baptiz. in the year.	Total No. of Members.	Ordained Ministers.	Unordained Ministers.	Place of Meeting.	Time of Meeting.
56	1802	North Bend,	Ky.	16	16	859	13	3	Cane Spring M. H. Madison c.	4th Friday, 22 September.
57		North District,	Ky.	27	30	1980			First Sat. 6 Aug.	
59		Savannah River,	Geo.	33	285	5953	14	4	Springtown, Barwell dis. S.C.	Sat. bef. 4 Sab. 25 Nov.
60		South District,	Ky.							Sept. 1807.
61	1803	Tennessee,	Ten.							Oct. 1809.
62		Cumberland,	Ky.							Sept. 1812.
63		Long Run,	S. C.	25	131	1310	11	5	Clear spring M.H. Greenville d	Sat. bef. 2 Sab. 12 Aug.
64	1804	Appomattox,	Va.						Mountain creek, P. Edward c.	2 Sat. 12 Aug.
65		Lincoln,	Me.	50		2629	27	6	St. George, Maine,	3 Wed. 20 Sept. 10 A. M.
66		McFerrin,	Va.	16		784	9		Mecklenburg, Virginia,	Sat. bef. 4 Sab. 22 April.
67		Russel's Creek,	Ky.							Sept. 1811.
68		Stockton's Valley	Ky.							Sept. 1811.
69		Union,	Va.							
70	1805	Cape Fear,	N. C.	25	69	1541	17	1	Beulah, Samson co. N. C.	Sat. bef. 2 Sab. 7 Oct. 11 A.M.
71		Emancipating so.	Ky.	12			6	5	Newhope M. H. Woodford co.	Friday bef. 3 Sat. 15 Sept.
72		Saratoga,	N. Y.	23	208	2785	13	5	M.H. of Kingsburg & Hartford	Last Wed. 28 June, 10 A. M.
73		Scioto,	Ohio,	10	10	408			Big Bottom church, Ross co.	Sat. bef. 2 Sab. 7 Oct. 11 A.M.
74	1806	Chowan,	N. C.	23	198	2035	8	3	Outlaws chapel,	Sat. bef. 2 Sab. 13 May.
75		Country Line,	N. C.	11	110	1015	11	1	Wheelely M.H. Person co. N.C.	Sat. bef. 5 Sab. 29 July.
76		Raleigh,	N. C.	19	56	1178			Rocky Spring, Johnson c. N.C.	Sat. bef. 2 Sab. 7 Oct. 11 A.M.
77		Red River,	Ten.	19	49	1001	14	3	Spring creek of Red ri. Rob. c.	Sat. bef. 2 Sab. 12 Aug.
78	1807	Abington,	Penn.	3		264	5	1	Mount Pleasant, Penn.	1 Wed. 6 Sept. 10 A. M.
79		Barre,	Vt.	11		384				3 Wed. 20 Sept. 1 P. M.
80		French Broad,	N. C.	14		596				August, latter part.
81		Green Brier,	Va.	3			3	2	Biglevels church,	9 September.
82		Mississippi,	Mis. T.	23	106	1071	13		Sarepta church,	Sat. bef. 3 Sab. 14 Oct.
83	1808	Accomack,	Va.							
84		Black River,	N. Y.	11		442	7	2	Turin, N. Y.	2 Wed. 14 June, 10 A. M.
85		Edgefield,	S. C.	37		2970				Sat. bef. 3 Sab. 16 Sept.
86		Elk River,	Ten.							Oct. 1812.
87		Madison,	N. Y.	32		2489	24	6		2 Wed. 13 Sept.
88	1809	Beaver,	Ohio,	12		464	6	3		19 Aug. 1813.
89		Dublin,	N. H.	10		580	6			3 Wed. 18 Oct.
90		Lake George,	N. Y.							Sept. 1812.
91		Licking,	Ky.	20	9	887			Bryan's.	2 Sat. 9 Sept.
92		Wabash,	I. T.	9		312	6			September.
93		White Water,	I. T.	15		619	7	4	Elkhorn, Wayne co. I. T.	3 Frid. 18 Aug. 11 A. M.
94		Union,	N. Y.	12		704	8			1 Wed. 6 Sept.
95	1810	Concord,	Ten.	30	64	2146	13	5	Overall's creek M. H. Ruth. co.	Sat. bef. 2 Sab. 9 Sept. 10 A.M
96		Cumberland,	Me.	24		1265	18	1	Minot, Maine,	Wed. af. 4 Wed. Sep. 4 Oct.
97		Danville,	Vt.	10		269	5		Craftsbury, Vermont,	3 Wed. 21 June, 1 P. M.
98		Ockmulgee,	Geo.							Sept. 1812.
99	1811	Boston,	Mass.	27	118	2917	21	3	Boston, 3d church, Mass.	3 Wed. 20 Sept. 10 A. M.
100		Franklin,	N. Y.	17	67	1275	12	2	Franklin,	3 Wed. 20 June, 10 A. M.
101		Hol. Pur. Conf.	N. Y.	11		349	3	4	Hamburg, N. Y.	3 Wed. 20 Sept.
102		New Jersey,	N. J.	21	54	1837	14	5	Salem, N. J.	3 Tues. 19 Sept. 2 P. M.
103		Silver Creek,	I. T.	11		837	6			August.
104		Washington,	Ten.							
106		Westfield,	Mass.	7		636	7		Hinsdale, Mass.	1 Wed. 6 Sept. 10 A. M.
106	1812	St. Laurence,	N. Y.	5		83	1			
107		Straight Creek,	Ohio,	6	6	105	9		Hillsborough, Highland co. Oh.	Frid. bef. 4 Sab. 25 Aug.
108	1813	Little River,	Ten.							
109	1814	Ebenezer,	Geo.							
110		Flint River,	M. T.	17	35	1021	8	5	Enon, Briar-Fork of Flint riv.	1 Sat. bef. 1 Sab. Oct. 30 Sept.
111		Burning Spring,	Ky.	11	22	403			South fork ch. Licking, Floyd c.	1 Sat. 7 Oct.
112		Mad River,	Ohio,							
113		Ontario,	N. Y.	28		1285	22			September.
114		Sab. G. Conf.								
115		Yearly Meeting,	R. I.	16		1339	12		Swansea, Mass.	Frid. bef. 2 Sab. 8 Sep. 10 A.M.

To the preceding list may be added *Taxes' Valley*,—the name of this Association appears on the Minutes of the Green Brier Association, a copy of which has been forwarded by the Rev. Mr. Alderson, together with a friendly letter, since the former part of the Report was in press.

In the preceding *Table* it is much regretted that so many blanks were unavoidably left for want of information. It is hoped the Associations will seasonably forward their Minutes the ensuing year to the Corresponding Secretary of the Board, the Rev. Dr. Staughton of Philadelphia; and that they will exhibit such numerical indications, and such statements in their Minutes respectively, as will assist the Board in their next Report to return the said *Table* without blank or deficiency; that the whole denomination may be seen in a single view.

This *Table* is arranged numerically according to the order of the times when the Associations were constituted. Several Associations being found to have been constituted in the same year, are ranged in relation to each other, alphabetically. Those, the date of whose constitution has not yet been ascertained, are placed after the others, ranged also alphabetically. Should it be discovered that any mistake has been made, it is hoped that information of it will be communicated, that, in a future Report, such mistake may be corrected. A few of these statements are taken from minutes of 1813; but most of them from minutes of 1814, and from letters which individuals have been so good as to write and forward. While future communications are respectfully solicited, grateful thanks are tendered for those which have been received.

DOMESTIC MISSIONS,

By which is meant missions in such parts of our country as would, otherwise, remain destitute of the regular preaching of the gospel.

Upon this article it would afford much pleasure to enlarge were sufficient documents in hand, and could the limits of this Report permit. By their minutes it appears that the *Cumberland, Vermont, Shaftsbury, Sturbridge, Boston, Warren, New Jersey, Philadelphia, Otsego, and Cayuga Associations*, and perhaps others whose minutes have not come to hand, extend a generous and active patronage to exertions of this nature. Others are about commencing efforts of the same kind. In connexion with the *Leyden*, and the *Savannah River*, and probably others, Societies for the same purpose have for some time existed. In New York city, besides the exertions of the Gold street church, which have been considerable, is a similar society; and one in North Carolina. One in Philadelphia and one in Boston, patronized, as just intimated, by the *Philadelphia* and *Boston Associations*. With peculiar satisfaction it is perceived that the attention to foreign, has in several instances, revived the spirit of domestic missions, and even originated, or excited, a regard to this subject in places where, before, it either did not exist, or was totally inactive. This is, indeed, conceived to be the manifest tendency of efforts to impart the gospel to the heathen.* So that those who patronize foreign missions, while they enjoy the satisfaction inseparable from pious exertions to diffuse *the truth as it is in Jesus*, into distant parts of the world, have, at the same time, the consolation of perceiving that these evangelical charities return with blessings on our own land, and promote the preaching and influence of the gospel at home. On this subject information is solicited, and the hope entertained, that, in a future Report, the Board will be able to present a view of it more particular, ample, and satisfactory.

* The beneficial tendency of foreign missionary efforts in relation to domestic missions, has been very apparent in England. Not only has *village preaching* been greatly promoted as one effect of these efforts, but recently has been established in London *The Baptist Society for promoting the Gospel in Ireland*. Surely the scripture saith not in vain—"the liberal soul shall be made fat; and he that watereth shall be watered also himself."

STATE OF THE FUNDS.

	D. C.
1814. By balance in the treasury, as per "Proceedings of the Convention," p. 37. (20 dolls. the translation,) -	1556 68
May 28, By cash, by Rev. Dr. Baldwin, from Newark, N. J.	10 00
By donation of the Hon. Judge Tallmadge, New-York,	100 00
July 19, By remittance from the Delaware B. S. for F. Missions,	42 60
August 5, By remittance from Baptist M. Society in R. I.	332 04
By ditto the Bap. Soc. for Prop. gos. in India, &c.	1101 71
By ditto ditto for Rev. A. Judson, - - -	50 0
By ditto ditto for translations, - - -	48 29
By ditto ditto for American Missionaries in Asia, -	20 00
By ditto ditto towards establishing a branch of the Bibliotheca Biblica, Calcutta, Prince of Wales' Island, &c.	30 00
Nov. 5. By remittance from the Bap. Soc. in Troy, - -	53 47
19, By ditto the New-York Bap. Soc. for Foreign Missions,	221 00
1815 Jn. 7, By interest of United States' stock, - - -	37 50
18, By remittance from the Utica B. Soc. to aid in F. Missions,	100 00
Mar. 18, By ditto the Salem Bib. Trans. and For. Mission Soc.	773 29
By ditto the Neuse Association, N. C. - - -	24 00
By ditto the Evan. Soc. Bristol and Newport Cos. R. I.	55 26
By ditto the Soc. for Wor. Co. and vicinity Aux. &c. (\$3 03 for translation,) - - -	50 00
By ditto the Bap. F. M. Soc. of New Jersey, - - -	137 12
By cash thro' the hands of Mr. Rice, from various sources,	514 21
Mar. 20, By remittance from the Rensselaerville Association, N. Y.	24 00
By ditto the Madison Association, N. Y. - - -	42 00
By ditto the Licking Asso. (for Proceedings of the Con.) K.	3 87
Ap. 7, By interest on the United States' stock, - - -	37 50
9, By remittance from the Bap. Soc. for prop. Gos. in India, &c.	78 00
29, By ditto the Evan. Soc. Bristol and Newport Co. Aux. &c.	100 00
By ditto a Mis. Soc. connected with the Sturbridge Asso.	100 00
May 1, By ditto the N. Y. Mid. Dis. Soc. Auxiliary, &c. -	100 00
3, By ditto the N. Y. Bap. Female Soc. for F. M. -	189 46
By 3 shares in the Bank of Amer. presented by a lady,	
10, By balance of accounts with Mr. Rice, - - -	233 09
11, By remittance from the Bap. F. M. Society of N. J. -	45 50

Deduct from which

\$6,210 59

To two remittances to India for the support of Mr. Judson, \$2000—
to premium on dollars, \$52 50—to Mrs. Coles' bill for printing the
Proceedings, &c. and for some other printing and paper, \$189 33—
to the purchase of books for the use of Mr. Judson, and books and
stationary for records, &c. \$71 46—to sundry postages of the Cor.
Secretary, Treasurer, and Agent of the Board, \$61 12—to cash
borrowed to defray the expense of Mr. Rice's first journey to the
south, to Mr. Rice for his services, and to various other contingent
but unavoidable expenditures, \$704 94—to expenses of Mr.
Hough, \$200—to counterfeit bills, \$6—to investment in U. States'
stock, \$1875—to commission on the purchase of said stock, and
other contingent expenses of the Treasurer, \$6 11, - 5,166 46

To 50 dolls. more, paid towards expenses of Brother Hough, - 50 00

Balance in the treasury 994 13
United States' stock, as per investment above mentioned of 1875 dolls. 2500 00
Nominal value of the 3 Bank shares above mentioned, - 300 00

Received since 11th May, viz.

By remittance from the New-York Association, - - - 59 72
By ditto the Baltimore Baptist M. Society, - - - 151 00
By ditto the Baptist Mis. Soc. of Frederick Co. Va. - - - 70 00
By ditto the Gen. Com. of Churches in the Charleston Asso. S. C. 300 00

By ditto the Sansom-st. Bap. Female Soc. for F. Missions,	203 00
By collection in Sansom-st. M. H. on the setting apart of Br. Hough for the mission,	58 00
By the Philadelphia Baptist Society for Foreign Missions,	625 00
By collection, 21st inst. in the Bap. Meeting-house, Roxboro', Penn.	8 45
By ditto, 2d inst. in Hopewell, N. J.	10 50
By ditto, 29th inst. at Frankfort, near Philadelphia,	15 00
Ordered this year by the N. C. Bap. Soc. for F. Missions,	200 00
Ordered by the Richmond Bap. M. Soc. for Prop. Gos. in India, &c.	250 00

The undersigned, having the Treasurer's account, as certified by John Withington, Esq. and having examined Mr. Rice's settlement with the Treasurer, as per resolve of the Board; is of opinion, that the preceding exhibits an accurate view of the state of the funds of the Baptist Board of Foreign Missions.

DANIEL CHESSMAN.

MISCELLANEA.

Upon the general state of religion amongst the churches throughout the country, little can here be said. By casting an eye over the preceding *Table of the Associations*, it will be perceived that in too many instances the number of preachers does not equal the number of churches belonging to an Association;—this should incite, more frequently, and more fervently, to *pray the Lord of the harvest, that he would send forth labourers into his harvest*. In several parts of our country, as appears on the minutes of the Associations, revivals, some of them extensive, have taken place. The minutes of the *Philadelphia, Me-herrin, Rensselaerville*, and perhaps others, gratefully record instances of this nature of the divine goodness and mercy.

It will ever be pleasing to announce revivals amongst other denominations as well as within the circle of our more immediate communion. Particularly at the present time awakenings to a remarkable extent in several colleges, call loudly for thanksgiving to "the Father of Lights."

With much pleasure is the number and advancing progress of Bible Societies here adverted to. Within the narrow space of about seven years, seventy-six societies of this description have risen into existence in our own country, to share in the benevolent effort "to make known the volume of Revelation in every region of the globe."

Gladly would the opportunity to notice the missionary efforts of other denominations be seized, could the limits of this Report possibly admit; while the benediction of heaven is devoutly supplicated on every attempt to spread *the truth as it is in Jesus*, and to advance the kingdom of our Lord and Saviour.

Among the favourable indications of Providence, particularly in relation to the enlargement of our own denomination, exertions to educate those who appear to be called of God to the work of the ministry, certainly are not the least propitious. Efforts of this nature in the south and in the north, as well as in the middle states, appear to be increasing; and their beneficial tendency will, it is believed, be extensively realized. By the minutes of the *Boston and Woodstock Associations*, there appear to have been formed two Baptist Education Societies during the last year, one in Massachusetts, and one in Vermont, for the purpose of improving the qualifications of pious young men for the gospel ministry. This thing is patronized also, as their minutes evince, by other Associations; and is, indeed, the more pleasing, as it tends to foster the hope that while the Lord is inclining the churches to supply the means of supporting missionaries, he is inclining them also to supply pious young men, who desire to minister in the gospel, with the means of becoming more fully qualified for this responsible employment; nor can it be doubted that the same gracious Being will incline the hearts of a suitable number of these, as he has inclined the heart of brother Hough, willingly to offer themselves to the missionary service. One or two such young men are already known to the Board. Missionaries, it may be anticipated, will thus in the course of Divine Providence be raised up for the apostolic service, both in the east and in the west. Atten-

tention to this business is by no means to be employed exclusively in one direction. "Look from the place where thou art, northward, and southward, and eastward, and westward." Who knows but the revolutions in South America may soon result in such a state of things as to disclose a wide field to the missionary cultivator? Who knows but a door may soon be opened to some of the native tribes in the west? In either case the opportunity will be eagerly seized to send forth the heralds of the cross in the direction indicated by a wise and merciful Providence. In relation to the native tribes on the frontiers of our country, and extending back into the wide and distant forests of the west, there is at least one fact which cannot but be viewed in a favourable light. This observation alludes to an impression on the minds of many, and which seems to be increasing, *that something ought to be done*, for these unhappy natives. Who knows but this very impression may be the precursor, in the dispensations of HIS government, *who is wonderful in counsel, and excellent in working*, of an attempt at least, possibly a successful one, to enlighten this benighted, vagrant, miserable portion of the human family? Nay, something has been done already; besides what others have effected, *the General Committee of Churches united in the Charleston Baptist Association*, one of the constituent members of the Convention, has, for several years, supported a missionary and schoolmaster among the Catawba Indians, and although the success has not been great, the effort cannot fail of securing the approbation of all good people.

Extract of a letter dated March 25, 1815, from Mr. William Burls, deacon of Dr. Rippon's church of London, and agent for the Baptist Mission Society.

"We have just heard of the arrival in India of Mr. Eustace Carey (nephew of Dr. Carey) who with his wife left this country in February last year—he is a very popular preacher and an excellent man, but the subject of much debility; it was thought that he would have gone into a decline, had he continued here; hopes were entertained, that a warmer climate would suit his constitution. Since then a Mr. Yates, a native of Loughborough in Leicestershire, who has been some time at Bristol, has been sent out to join the mission in India. He is an eminent scholar and possesses considerable talents for attaining languages. We hope he will be a great acquisition to the mission. Late accounts from India are very encouraging; the Lord is still favouring those blessed men Carey, Marshman, Ward, and their coadjutors; they increase on every side; and the translations are going forward rapidly. I rejoice that the Baptist friends in America are so actively engaged in missionary exertions; may the God of all grace eminently bless their efforts. I congratulate you on the return of peace between our two countries, and pray, if it be the divine will, it may be no more interrupted. May we in both countries love and pray for each other, and only vie with one another in acts of mercy, pity, and good will to man—in Bible Societies, Tract Societies, and Missionary exertions.

"P. S. Since writing the above, I have this day, March 28, received a letter from Mr. Ward giving the melancholy account of Felix Carey's wife and two children being drowned in going to Ava—the brig was upset in a squall. Felix with ten others were saved by swimming to the nearest shore. It is also feared that two printing presses, and about 16,000 rupees (\$ 8,000, nearly) were lost at the same time. Dr. Cary is greatly distressed by this trying event!"

The Rev. Mr. Ivey, in a letter says—"We have much rejoiced to hear of the missionary spirit in our denomination extending itself so widely in America."

Extract of a letter from Dr. Carey to Mr. Sutcliff.

"I scarcely ever felt before so sensibly the weight of the labours in which I am engaged; but the truth is, those labours are increasing almost every day. The work of the translations imposes upon me the necessity of learning all the different languages into which they are made; and a conscientious desire that they may be perfected after my death, if not while I live, induces me to write grammars and other elementary books in these languages.* To those who think

* Besides the Translations of the Scriptures, the missionaries have published several works relative to Oriental Literature.

DR. CAREY has published,

1. The Ramayuna of Valmeeki, a Sungskrit poem, with an English trans-

but lightly upon the subject, this may appear to be a trifling thing; but in reality, though I try to comprise these grammars in as little a compass as possible, the labour is very great; as every rule must be carefully weighed, and so formed as to comprise all for which it is intended, with as few exceptions as possible."

Extract of a letter from Mr. Peacock, at Agra, to a friend at Serampore.

"We were coming home one evening lately through the wheat bazar, (market) and in the midst of the sellers of wheat and other grain lay a poor man who had just breathed his last among the heaps of the grain. He had picked up a few husks of pease and grain, which it appeared he had been attempting to eat, but was too far gone. *Not a single man in the bazar would give this poor creature one handful of wheat to save his life.* This is not the only instance of the hardness of heart of this people; they have no more feeling for the poor than if they were dogs. They show no mercy, no pity. We daily find here and there one starved to death."

lation (in conjunction with Dr. Marshman), under the patronage of the Asiatic Society and the College of Fort William. Three Volumes 4to. are already published; dedicated to Sir George Barlow.

2. A Grammar and Dialogues in Bengalee. Second edition.

3. A Grammar of the Mahratta Language. Second edition.

4. A Mahratta Dictionary.

5. A Sungskrit Grammar, 4to; dedicated to Marquis Wellesley.

"He has also just finished the printing of a Grammar in the Punjabee Language; and has now in the press Grammars of the Telinga and Carnatic Languages. He is also writing Grammars of the Kushmeere, the Pushna, the Ballochee, and the Orissa Languages. In addition to these various and extensive labours, this pious minister and indefatigable schoiar will complete, in two years more, his Bengalee Dictionary."

"A Grammar of the Burmah Language, by his son Felix Carey, who already treads in the devout and learned footsteps of his father, is also in the Missionary press at Serampore."

"Dr. Marshman has commenced publishing the Works of Confucius in the original, with a Translation and Commentary; dedicated to Lord Minto.

"He has also composed a Work under the title of *Clavis Sinica, or Key of the Chinese Language*. Of this Work the first part is already printed, and consists of two dissertations: the first, on the Chinese Character; the second, on the Colloquial Medium of the Chinese. The second part of the *Clavis* will be a Grammar of the Chinese Language. These two parts of the Work will contain four or five hundred quarto pages; and Dr. Marshman has in contemplation to add, as an Appendix, a Vocabulary, containing the Characters in the whole of Confucius; which he conceives will render it a complete Key to the Language. The passages in Chinese characters contained in these Works, are printed on moveable metal types, which Dr. Marshman and his coadjutors have had the merit of bringing, by the most laudable ingenuity and perseverance, to a state of perfection not known before."

"Mr. Ward has also recently published the second edition of a Work, in four quarto volumes, on the Religion, Writings, and manners of the Hindoos.

"The quotations in this note are made from a Valedictory Address, delivered by Lord Minto, September 20, 1813, in which he adds—

"I profess a very sincere pleasure in bringing the literary merits of Dr. Marshman, and the other reverend members of the Serampore Mission, to the notice of the public; and in bearing my testimony to the great and extraordinary labours, which constancy and energy in their numerous and various occupations have enabled this modest and respectable community to accomplish.

"I am not less gratified by the opportunity which their literary achievements afford, of expressing my regard for the exemplary worth of their lives, and the beneficent principle which distinguishes and presides in the various useful establishments they have formed, and which are conducted by themselves."

Extract of a Letter from Dr. Carey to Dr. Fuller.

"Some time ago I received a letter from the Resident at Amboyna, requesting us to send missionaries to that place, where there are 20,000 professed christians, places of worship and schools, but not a single minister of the gospel. We immediately wrote you for help for them. This week, however, government, in consequence of a representation from Mr. Martin, the Resident, has applied to us to send men to superintend their schools, and offered facilities for transporting them thither. We have been greatly distressed at not having brethren ready to send. This day, to my great joy, my son Jabez offered to me, with much fear of being rejected, to go to Amboyna. Jabez, about a year and a half ago, was articled to an attorney at law; he did not then appear serious, and some time before that had given me much pain by his dislike of religion; since he has been in Calcutta his conduct has given pleasure to all who knew him; and for more than twelve months I have had scarcely a doubt of his conversion: he has a fine prospect before him as it relates to this life; his master has entire confidence in him, and I have the promise of the second judge of the supreme court, to use his influence in bringing him forward. To see him with these prospects voluntarily give up the whole to engage in the work of the mission, has so gladdened my heart, that you must forgive me, if I write foolishly in giving it vent for the first time.

* * * * * I have as good health as ever I had; but almost sink under the labours which I must go through. I am encouraged, however, when I think of the cause which I serve."

"When we contemplate (say the Serampore translators, at the close of their Fifth Memoir, relative to the translations) the prospect presented by the completion of the versions of the Scriptures, now in a course of translation (and of which, we hope, taken as a whole, the work is now more than half done;) and unite with these the versions already made in the Malay, the Tamul, the Cingalese, the Persian, and the Hindosthanee languages, together with the translation which probably has been completed in Tartary, we perceive *the greater part of the heathen world will have the word of God in their own tongue wherein they were born*. For although there will then be many languages still left without it, the population through which they extend is so small, that they scarcely amount to a tenth of the supposed population of the earth. What a cheering thought, that, in a few years, *nine tenths* of mankind may probably hear in their own language the word of God, which is able to make wise unto salvation! And we have, in some degree, seen what HE can do *by his word ALONE*.

"To a part of his word contained in a tract we owe our late brother Petumber; to another our brother Futika, whose joyful deaths are well known;—our brother Deep-chund, who has long preached the gospel; and our brethren Kanai and Kanta, who have long adorned it by their steady walk; neither of whom had we ever seen till the frequent perusal of a tract written by our beloved Petumber, had turned their hearts towards the gospel. To a New Testament left at a shop in a village, we owe our brother Sebukrama, and Krisna-dasa, two of the most acceptable and useful native preachers we have; as well as several other brethren from the same village: and to an English New Testament we owe Tara-chund and Mut-hara, two brethren whom the Lord has given us this year, who several years ago, by reading an English Testament, were stirred up to enquire about the Lord Jesus Christ, and meeting with one in Bengalee, in the beginning of this year, found their way to us, and have since been baptized. Thus what the Lord can, and what he may do among the nations of the earth by HIS WORD ALONE, even where his people may be unable to gain access in person, is known only to his infinite wisdom."



"*Hindoo Cruelties*.—(Periodical accounts, No. 27, p. 878-9.)—A Hindoo carpenter was drowned because he had the leprosy. He was carried from one of the ghauts at Alum-gung in a boat, in the presence of a large concourse of people, and when in deep water put overboard. Two large earthen pots, one

filled with sand, and the other with barley, were fastened to his shoulders. The man sunk, but after a little time floated on the surface of the water. The people in the boat rowed after him and took him up; but they made sure work of it the second time!"

"About two years ago a woman was burnt after an attempt to escape the flames! The friends of the deceased husband were very poor and unable to procure wood for the funeral pile. They however collected a quantity of Palmyra leaves for the purpose; and the living woman and the dead body were as usual put into the midst of the heap. The fire was kindled, and the poor woman's clothes consumed; but she struggled, extricated herself from the flames, and attempted to run away, intreating her pursuers to spare her life. But, alas! she intreated in vain: she was seized and destroyed!"

Many other instances of this horrid practice might be quoted, and other perpetrations of the most appalling nature, but we abstain from the sad detail! While the multiplied miseries of the heathen appeal to christian charity for alleviation, in a manner that should rouse the most supine to action, and create sensibility in a heart of iron or stone, the success with which exertion has been hitherto sustained yields ample encouragement to future more extended and more vigorous efforts.

THE persuasion is freely indulged that not only the expense necessarily incurred by the publication and distribution of this Report, will be cheerfully defrayed by the Societies, Associations and Churches, but also that such liberal and willing contributions will be transmitted to the general fund as shall support and extend the missionary operations now going forward.

THE manifest importance of distinct and general information relative to missions, has induced the comprising of so much matter in this Report. No doubt can be entertained that the Missionary Cause will be patronized in proportion as its importance and utility are appreciated, and its tendency to mitigate the sorrows and promote the happiness of the human family is known and considered. It is hoped, therefore, that this Report will be circulated from one to another through the churches, till all shall become acquainted with that great Cause which cries aloud "*Come and see!*"—whose beneficent aim is the redemption from sin of a *world that lies in wickedness*—whose glorious Author is the SON of GOD.

THE Board tender their gratitude to their brethren Messrs. Joseph Cone. Joseph Barnhurst, and William Duffy, (members of the Sansom Street Church,) for the plate at the commencement of this Report; the first of whom executed the engraving, the other two furnished the copperplate and printing—each gratuitously.

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THE

SECOND ANNUAL

REPORT

OF

The Baptist Board of Foreign Missions

FOR THE

UNITED STATES.

“ Let the whole earth be filled with HIS glory.
Amen and Amen.”

PHILADELPHIA :

PRINTED BY ORDER OF THE BOARD.

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1816.



ADDRESS.

THE Baptist Board of Foreign Missions have once more the pleasure of addressing the friends of the cause of the Redeemer, who are generously engaged in giving energy to Missionary exertion. They rejoice in the success which has thus far attended their labours; and maintain an humble, yet entire confidence in His gracious assistance, whose glory, in the salvation of millions, must be manifested.

They are sensible that a series of uninterrupted prosperity ought not to be expected. No individual believer, no church of Christ, no societies formed and combined for the propagation of the gospel, have ever enjoyed it. The powers of earth and hell are leagued to impede the kingdom of the Messiah. The Missionary breeze that has descended on the waters of the church may, by mistaken persons, be regarded as undesirable, troublous, and about to produce no real good. Where a tender and zealous concern for the honour of Christ and the salvation of men; where a mind enlarged by the study of prophecy, by the perusal of Missionary Accounts, by intercourse with men raised up of God to deny themselves and devote their days to labours among the heathen, exist not, who can be surprised that misconception should be followed with false representation, and apathy condemn the risings of evangelical ardour.—Let mission societies, and the boards that conduct their concerns, calculate on obstructions like these.

An error against which it becomes the friends of missions carefully to guard, is the expectation that their plans and contributions shall *immediately* produce great and animating effects. A language, and in some instances a very difficult one, is to be acquired, before a Missionary can begin his labours; when they are commenced, it is merely the seed-time, not the harvest. A minister of Jesus introduced among the heathen, is placed in circumstances

peculiarly delicate. When he observes their attachment to superstitions which have obtained sanction in the minds of idolators by the approbation of ages, and of thousands of their populace, their priests and their philosophers ; a sense of his own insufficiency, the temptations of the adversary, and the occasional assaults of unbelief, to which the best of men are subject, may often originate despairing sentiments. Should he at any time express them, the sympathies of the disciples of Christ ought to be called into exercise. It were foolish and cruel to conclude a station untenable, or an adventure abortive, because existing aspects may have created temporary dismay ; and still more so to censure a Missionary for having not done what God alone can accomplish. The kingdoms of this world must become the Lord's. Burmah shall as assuredly bow to the Messiah as shall the United States, or Europe, or Hindoostan. God, in his providence, opens channels for the diffusion of his gospel ; and in ways, transcending all human calculation, levels mountainous impediments into plains. The Moravian Missionaries laboured long without any visible fruit. At the expiration of six years the Baptist Missionaries in Bengal were not satisfied that a solitary native had been converted to Christ. The preface to the 2d volume of the Periodical Accounts, relative to the Baptist Missionary Society in England, contains the following impressive sentiments :

“ As great things arise from small beginnings, so they commonly fetch a compass in their accomplishment in some degree proportioned to their magnitude. God made a promise of a son to Abraham, but five and twenty years elapsed before it was performed. He also promised the land of Canaan for a possession to his posterity ; there the performance required a period of nearly 500 years. At the same time Abraham was assured that the Messiah should descend from his loins, and that in him all the nations of the earth should be blessed ; this promise was nearly 2000 years ere it came to pass. These events resemble the oval streaks in the trunk of a tree, which mark its annual growth ; each describes a larger compass than that which precedes ; and all which precede are preparatory to that which follows.

“ There is something analogous to this in almost all the operations of grace. The heart of an individual is seldom

if ever known to be effectually renewed, without some preceding convictions; though those convictions may have nothing in them spiritual in their nature. It is the same with a people. The dry bones in the valley were not immediately inspired with the breath of life, on the prophet's prophesying upon them; but first there was a *noise*; then a *shaking*; then a *coming together*, bone to his bone; then they were covered with sinews and flesh and skin; and last of all, inspired with the breath of life, *lived and stood up an exceeding great army.*"

Information from different sources* has been communicated to the Board, that Mr. Felix Carey has seceded from the professed work of a Missionary in Burmah, and directed his views to medical and political pursuits. Let no man of God be discouraged on this account. Such secessions may be expected while Missionaries are men of like passions with ourselves. It requires the faith of a Moses to condemn the charms of a palace. Possibly the recedure may be only a transient one. Should it even continue, we are not warranted to suppose Mr. Carey an enemy. He can never forget the prayers, the toils, the voluntary privations of his excellent father. Though he sustain not the glorious character of a Missionary, his influence at court may conduce, in cases of trial, to the welfare of our friends, should the horrid tortures of Burmah at any time threaten them. He has had sufficient influence to obtain a reprieve for a malefactor hanging upon a cross. The elevation of Hesther, without any design on her part, effected the deliverance of the Jews. It ought not to be forgotten that much has been done by Mr. Carey already. He has facilitated the future labours of Missionaries by translating the gospel of Matthew into the Burman language, and compiling for their use a comprehensive grammar and dictionary.

On the determination of the Board to send out to brother Judson and wife at Rangoon, Mr. George H. Hough, his wife and two children, and Mrs. White, they found considerable difficulty as to the means of their conveyance. Disappointed in their hopes of a passage by a New-England vessel, they were at a loss in what direction to turn

* The letter of instructions to brother Hough and family, was written and presented many months before the above intelligence arrived.

their inquiries—A kind Providence, at an unexpected moment, banished their solitudes, and offered an occasion for gratitude and praise. Edward Thompson, Esq. of Philadelphia, who to the opulence of the merchant, unites the politeness of the gentleman, and the benevolence of a christian, was at this very time about sending two vessels to Calcutta: the Thomas Scattergood and the Benjamin Rush. On application to him for a passage, with the same beneficent temper which the worthy Robert Ralston, Esq. has on former occasions displayed, he offered the use of either of the vessels to the Board free of charge. They were both newly copper-bottomed, and each had gone only a single voyage. For beauty, strength, and facility of sailing, they were surpassed by few, if any, in the Philadelphia harbour. Some preference having been expressed for the Benjamin Rush, Mr. T. had new cabins fitted up. He supplied gratuitously all the provisions necessary for their passage.

A few days before their sailing, our beloved friends were commended to divine preservation at a public prayer meeting. On the 11th of December last, at the notice of a few hours, Mr. Hough, with his family, and Mrs. White, embarked in the steam-boat for Newcastle, and the day following went on board the Benjamin Rush, and descended to Reedy Island. About the 20th they put out to sea. It is probable before the present time they have reached Calcutta ; at which place they are within a fortnight's sail of Rangoon.

As a small but very sincere testimony of the thanks of the Board, for the generosity of Mr. T. who not only has furnished a vessel on the present occasion, but offered his assistance at any future one, the Board of Missions elected him an honorary member of their body, which relation he has had the goodness cheerfully to accept. May he receive an ample recompense from the God of providence and salvation,

The "INSTRUCTIONS" given to our friends on their leaving their native shores, will be found in the subsequent pages.

The Board have reviewed with sincere satisfaction, the unwearied and successful exertions, during the year past, of brother Luther Rice, their agent. They can scarcely conceive the possibility of his having occupied a sphere of

greater usefulness. It is with real pleasure that they have observed, that the offered emoluments and honours of the presidency of a respectable University in Kentucky, have not been able to divert him from his Missionary career. He is appointed, until the Convention shall meet, to continue his endeavours to originate new societies, and to systematize measures for an easy and regular intercommunication between the Board and Mission Institutions. In his anticipated labours, he is affectionately commended to the care of the Lord Jesus, and to the hospitable attentions and fraternal aid of all who long for the glory of the latter days.

The contributions of the followers of Christ, may be expected to bear some proportion to the magnitude of the object which invites them. Were the sending of two or three Missionaries to a distant region, all that was contemplated by the formation of Mission Societies, and by the CONVENTION of brethren from the different parts of our Union, subscriptions to an amount comparatively trivial, would be all that could be needed. The generous endeavours of the brethren throughout the Union, evince that their views are more comprehensive. They appear to act on the principle, that the disciples of Christ ought not to calculate on rest from Missionary labour, until the knowledge of the Lord shall have covered the earth as the waters the sea. Their liberal contributions detailed in the treasurer's account, it is hoped will increase and multiply. The Board ask their support only in the same proportion as they shall find their benevolence devoted exclusively, and with conscientious care, to the honour of the Redeemer.

The Board are sensible, that the harvest truly is plentiful. Not only are Missionaries wanting in lands involved in the darkness of heathenism, but also in those sections of our own country where labourers are not found. At the meeting of the CONVENTION, in May ensuing, it is believed that the propriety of originating a Western Mission, on a large scale, embracing the country beyond the Mississippi, will engage the deliberations of its members. The promise must receive its accomplishment, that men shall "fear the name of the Lord from the West," as well as "his glory from the rising of the sun." "They that dwell in the wilderness shall bow before him."

The church of the Lord Jesus has lately assumed an appearance she never before exhibited; she has risen from the dust, and put on her beautiful garments. Every succeeding year supplies new and surprising intelligence, as to the progress of Bible and Missionary institutions. The prayers of the saints are receiving abundant answers, and their labours are renewed. "Blessed be the Lord God, the God of Israel, who alone doeth wondrous things, and blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen and Amen."

EXTRACTS FROM THE PROCEEDINGS OF THE BOARD FOR THE YEAR PAST.

Meeting of the Board, 14th June, 1815.

THE Committee appointed to procure an outfit for brother Hough, reported, that five hundred dollars were thought a proper appropriation for that purpose. The order was drawn on the Treasurer accordingly for that sum.

A letter was received by the Board from Mrs. CHARLOTTE H. WHITE, requesting their approbation to accompany brother Hough and his wife to India, as a companion of Mrs. Hough, and for the purpose of assisting the mission; tendering at the same time her property to be incorporated with the missionary funds:

Resolved, That the Board hear with pleasure the desire of sister White to attach herself to the family of brother Hough, to accompany them to India, and to render service to the mission: They, therefore, do most cheerfully encourage her in the design, and trust it will be of use to the general cause. The Board also engage to support her as a member of brother Hough's family.

Resolved, That an order be drawn on the treasury in favour of brother Hough for fifteen hundred dollars—[Extract from the Report of "the committee appointed to settle the accounts of Mr. Hough, up to the time of his sailing," as follows:]

Of the 1500 dollars drawn, 1200 have been expended in the purchase of \$1000 in specie, to be placed in the hands of Mr. Hough when he sails. The remaining 300 are left with him to pay for the extra passage of himself and family, and Mrs. White, from Calcutta to Rangoon.

The committee have settled up Mr. Hough's accounts to the 11th of December next, and find due to him \$333 53.

The sum of 65 dollars has been allowed him to complete his preparations for India. The whole of our appropriations separate from the 1500 dollars, amount to 398 dollars, 33 cents; for which we have drawn our order in the usual way on the Treasurer.—Nov. 27, 1815. [This committee consisted of the Rev. Dr. Holcombe, Dr. Staughton, and Mr. White.]

Meeting of the Board, 30th September, 1815.—[Mr. EDWARD THOMPSON, of Philadelphia, having generously offered, free of expense, a passage, accommodations, and provisions, for brother Hough and family, and Mrs. White, in a vessel of his about sailing from this place for Calcutta]—

On motion, Resolved, that brethren Holcombe, Staughton, and White, be a committee to wait on Mr. THOMPSON, to tender the thanks of this Board for his liberality in furnishing a passage and provisions *GRATIS* to our missionaries to India.

On recommendation of the representatives of the Philadelphia Mission Society—Resolved, that Mr. EDWARD THOMPSON be an honorary member of the Convention; and the same committee inform him thereof.

Resolved, that Instructions be drawn up for the government of the conduct of our missionaries when in India, including those already there; and that brethren Allison and Staughton be a committee for that purpose.

Resolved, that Dr. Rogers write a letter of introduction in favour of brother Hough to the missionary brethren at Serampore.

Meeting of the Board, 2d October, 1815.—On recommendation of the representatives of the Philadelphia Mission Society, Resolved, that WILLIAM WILSON, of Baltimore, and JOHN CAULDWELL, of New-York, be honorary members of the Convention.

Brother Hough being present, was requested to represent to the Board any thing respecting himself and family, that should require the attention of the Board, prior to his sailing. He stated in reply, that he had nothing to request; but tendered his cordial approbation of what the Board had done on his behalf in his outfit.

On motion, Resolved, that the committee of outfit call on the churches in this city, and by letter, on the churches in New-York, Baltimore, and other places convenient, a few days before the sailing of our missionaries, to join in prayer

at the same time, for the success of their efforts at the place of their destination, and whilst on their voyage thither; and that ministers of other denominations be invited to attend.

Meeting of the Board, 18th October, 1815.—Resolved, that the committee of outfit be instructed to confer with sister White, to learn from her, what are her views as to the disposition of her property and yearly support.

Meeting of the Board, November 6th, 1815.—The committee appointed to wait on Mr. Thompson, reported, that they had discharged that duty; that Mr. Thompson accepted of his appointment as honorary member of the Convention; that he expressed his high satisfaction at being able to serve the cause of missions in accommodating our missionaries; and also his entire willingness at any future time to render the like service.

Resolved, that the Corresponding Secretary address the editor of the Massachusetts Baptist Missionary Magazine, giving him a statement, for publication, of Mr. Thompson's *great liberality* to this institution.

The committee appointed in the case of sister White, reported, that they had conferred with her: she informed them it was her intention to go out with Mrs. Hough; and that after she had provided her outfit, expected to deposit in the funds about three hundred dollars: the report was accepted.

Meeting of the Board, May 3, 1816.—Resolved, that this Board adjourn to meet in New-York, the 19th of June next, at ten o'clock A.M.

Meeting of the Board in New-York, 19th June, 1816.—The reading of the minutes of the proceedings of the Board since the rising of the Convention was called for, and had.

A communication was made by Dr. Baldwin to the Board, regretting that owing to the dangerous illness of his daughter, it was impossible that he could attend our session. [His amiable daughter has since deceased.]

On motion, Resolved, that brethren Allison and Richards, be a committee to audit the accounts of the Treasurer.

A letter, covering 80 dollars, was forwarded by the Rev. Wm. White, from the *Junior Mission Society* of the 2d Baptist Church of Philadelphia, for the use of foreign missions. Resolved, that the thanks of the Board be presented to that society in a letter by the Corresponding Secretary.

Resolved, that brethren Staughton and Shields be a committee to examine and adjust the accounts of Mr. Rice with this Board.

June 20.—Resolved, that the itinerant services of our brother Luther Rice, as the agent of this Board within the United States, in exciting the public mind more generally to engage in missionary exertions, and assisting in the organization of auxiliary societies for carrying the missionary design into execution, have been crowned with the happiest success, and are satisfactory to this Board.

Resolved, that the said Luther Rice be continued, until the sitting of the Convention, the agent of this Board in the same zealous and faithful exertions within the United States; under such general advice and direction as to the field of his itinerant duties, as from time to time shall be issued to him from this Board.

June 21.—Resolved, that an order be drawn on the Treasurer, in the usual form, to pay the sums due to Mr. Rice, as per his accounts, as examined and approved by the committee appointed for that purpose.

Resolved, that brethren Bollés, Staughton, and Allison, be a committee to take the subject of a Western mission into consideration.

A communication from our missionary in India, the Rev. Adoniram Judson, was laid before the Board and read.

June 22.—Resolved, that the Corresponding Secretary write to the Rev. Dr. Carey, Dr. Marshman, and Mr. Ward, and request them to inform this Board what sum they consider an adequate salary for a missionary family in Burmah, and what sum they have been accustomed to allow Mr. Felix Carey, when he occupied the place now occupied by Mr. Judson.

Resolved, that a committee be appointed to confer with the Rev. Luther Rice, our agent for missionary purposes, and to report to this Board what will be the best field for his labours during the ensuing year; and that brethren Tallmadge, Boiles, and Staughton be that committee.

The committee appointed relative to the subject of a mission westward, and

beyond the Mississippi, beg leave to state, that in their opinion an effort of this kind deserves an early and zealous attention. They possess the persuasion that the ensuing Convention will take the measure into serious consideration, and give to it that attention which its importance demands. The report was accepted.

Resolved, that the Corresponding Secretary be, and he is hereby requested to address a letter to the American Board of Commissioners for Foreign Missions, and also to the Baptist Missionary Society in England, inviting them respectively to a friendly and steady reciprocation of reports, publications, missionary information, and mutual good offices in aid of our united efforts for the glory of God, and the everlasting welfare of immortal souls.

Resolved, that the sum of 73 dollars, 3 cents, which has been received into the treasury of this Board for the special purpose of *translating the Scriptures* into heathen languages, and the further sum of \$1000 out of the funds of this Board be, and the same hereby is, appropriated for that purpose, by presenting the same to the Rev. Messrs. Wm. Carey, Joshua Marshman and Wm. Ward, at Serampore, to be by them, and at their discretion, employed in the Scripture translations; and that the Treasurer of the Board be required to pay per order those several sums to the Rev. Wm. Staughton, to be by him transmitted to the aforesaid gentlemen at Serampore, without delay, pursuant to the object of this resolution.

Resolved, that Dr. Allison and Dr. Rogers, be a committee to nominate suitable persons to preach the sermon before the Convention at their next meeting. The persons nominated, and chosen, were Dr. Baldwin, and in case of failure, the Rev. O. B. Brown. The sermon to be delivered at Sansom-street Meeting-house, Philadelphia.

Resolved, that having heard that an invitation has been presented to brother Rice, to accept the Presidency of the Transylvania University, Kentucky, and possessing evidence that from a principle of attachment to the missionary cause, he has declined accepting the appointment; this Board declare the pleasure they feel in the occurrence, and their conviction that the glorious Redeemer will abundantly compensate every privation incurred for the sake of His name.

The committee appointed on the subject of conferring with brother Rice, as to the field of his labours during the current year, until the meeting of the next Baptist Convention for foreign missions, beg leave to state, that as soon as the Report is published, he proceed to Virginia, supply the associations with the Report, and attend the General Meeting of Correspondence in North-Carolina, the 1st of August, where he will enjoy facilities in supplying the associations in the latter state, and accomplishing those objects of importance which circumstances may encourage. Let him attend as many associations in the south and west as may be in his power, visiting, if possible, St. Louis and its vicinity; and spend the winter forming mission societies, collecting monies, and effectuating arrangements for keeping up a regular intercourse between the Board and all the associations and mission societies in the United States.

While these general instructions are offered, the committee conceive that confidence should be placed in our brother Rice in making such incidental variations as the providence of God may direct.

Resolved, that a Circular be issued by the Corresponding Secretary of the Board, addressed to the associations and mission societies, with a view of exciting their endeavours in the common cause, and facilitating their general unity with this Board.

Resolved, that Dr. Staughton, Mr. White and Mr. Shields, be a committee to prepare, publish, and circulate the Annual Report; and the committee are authorized by this Board to draw as usual on the Treasurer for the amount, as soon as ascertained; filing a bill or statement of such expenses under their several signatures.

Resolved, that 1000 dollars be forwarded to brethren Carey, Marshman, and Ward, at Serampore, for the use of our missionary brethren Judson and Hough, and their families, at Rangoon.

While this Board have in grateful recollection the very liberal and kind manner in which we were received into the families of our christian brethren, at our meeting in Convention, at Philadelphia—

Resolved, that we entertain a high sense of the christian affection, and libe-

rality, with which we have been received and entertained by our brethren in this city.

OFFICERS OF THE BOARD.

Rev. THOMAS BALDWIN, D.D. *President*, Boston, Massachusetts ;
 THOMAS SHIELDS, Esq. *1st Vice-President*, Philadelphia ;
 Rev. BURGISS ALLISON, D.D. *2d Vice-President*, Burlington, N. J.
 Rev. WILLIAM STAUGHTON, D.D. *Corresponding Secretary*, Philadelphia ;
 Rev. WILLIAM WHITE, A.M. *Recording Secretary*, Philadelphia ;
 JOHN CAULDWELL, Esq. *Treasurer*, New-York.

Letter from the Agent of the Baptist Board of Foreign Missions for the United States, to the Corresponding Secretary of said Board.

DEAR SIR,

INDULGE me the satisfaction of submitting a statement of proceedings in missionary agency, subsequent to a resolve of the Board, 11th April, 1815, together with such relative or incidental facts and considerations, as claim regard.

The general outline of operations for the year having been submitted and approved 27th April, the pleasure was afforded me, pursuant to the resolve alluded to above, to be present at the annual meeting of the *Baptist Foreign Missionary Society* of New-Jersey, 3d May, at New Mills. The 10th and 11th of the same month, allowed me the gratifying opportunity of attending the *New-York Association*, in the Meeting-house of the First Baptist Church in New-York city. The missionary business was, of course, introduced, and was disposed of in a very happy and satisfactory manner ; and among the churches composing that body have since been formed—the *Female Cent Society* of the First Baptist Church and congregation in the city of New-York, to aid in foreign and domestic missions—the *New-York Baptist Foreign and Domestic Mission Society*—and the *East Jersey Baptist Society* for foreign and domestic missions.

Returning to Philadelphia, my attention was occupied till about the last of May, in assisting to prepare for the press, and in getting printed, the first “Annual Report” of the Board.

The next object was the distribution of the Report, in parcels, to the numerous associations, that the information comprised in it might be diffused among all the churches of the baptist denomination, throughout the United States. This, as the arrangements for it were but partially made, was attended with a great deal of labour and difficulty, rendered still more laborious and difficult on account of the lateness of the publication.

By the zealous co-operation of brother Daniel Chessman, who, being about to return from Philadelphia to Boston, consented to go by the way of Vermont and New-Hampshire, it became practicable to supply with parcels of the Report the associations in those states. But being under the necessity of remaining a few days longer in the city, seasonably to forward the parcels for the associations in South-Carolina and Georgia, it was impossible for me to be present at the

Shaftsbury Association, as had been originally intended. Nor, indeed, was it in my power, after effecting the distributions just referred to, and obtaining from the press a sufficient quantity of the Report for the associations in New-York, Connecticut, and part of those in Rhode-Island, and Massachusetts, to set out but just in season to arrive at the *Warwick Association*, Latingtown, Ulster county, N. Y. at the moment of its close, the 8th of June. A communication, however, had been forwarded by the hand of the Rev, William Parkinson, which was early placed before the association, and duly attended to. The moderator, Elder Labeus Lathrop, informed me that a meeting had been agreed on by a number of the brethren, for the purpose of taking into special consideration the subject of missions. This meeting has since been held, and resulted in the formation of the *Orange County Society* auxiliary to the Baptist Board of Foreign Missions.

At this place, opportunity was afforded me to become acquainted with the Rev. John M. Peck, who readily consented to attend several associations, and to be the bearer of communications and parcels of the Report to them. The zeal, ability, and success, with which he discharged the engagements thus undertaken, merit the acknowledgment of the Board. Besides promoting, in several instances, public collections for missionary purposes, and taking measures to encourage the formation of female mite societies, his exertions appear to have contributed to induce the adoption of an additional article to the constitution of the *Franklin Association as a Missionary Society*, rendering the same auxiliary to the general Board of foreign missions. Similar success awaited him at the *Otsego Association*. An article of the same import was annexed to the constitution of the *Otsego Baptist Missionary Society*. At the *Madison Association* also, with his assistance, was formed the *Madison Society* auxiliary to the Baptist Board of Foreign Missions. Mr. Peck has recently attended the *Delaware Association*, and it is believed not without advantage to the missionary interest.

From the *Warwick Association* it was deemed expedient to proceed to Boston, to prepare certain books and things to be sent out to brother Judson, the accomplishing of which would require my personal attention; and to proceed to Newburyport, on behalf of the committee of outfit, for brother Hough and family, to endeavour, if practicable, to obtain for them a passage in a vessel which was expected to sail in the course of the summer from that place for Ceylon and Calcutta; but an all-wise Providence disappointed that endeavour.

It was now my duty, instantly, and with the utmost despatch, having supplied with parcels of the Report the associations in Connecticut, and the *Yearly Meeting* in Rhode-Island, receiving meantime the liberality of the people in Middletown, Conn, to hasten westwardly again, supplying on my way the associations in the westerly parts of Massachusetts with parcels, as in other cases. The 28th of June conveyed me to the *Saratoga Association* in Kingsbury, Washington county, N. Y. This body manifested a laudable readiness and zeal for the missionary cause; put into my hands the avails of a public collection; and agreed on a meeting, at which the

churches were requested to represent themselves by delegates, for the purpose of forming a missionary society. Hence originated the *Society of Saratoga, Washington, Warren, and Montgomery counties*, N. Y. auxiliary to the Baptist Board of Foreign Missions. Brethren of the *Shaftsbury Association*, present at the *Saratoga*, agreed on a meeting for a similar purpose. Hence the formation of the *Society of Shaftsbury and vicinity* auxiliary to the Baptist Board of Foreign Missions.

While in this quarter, it afforded great pleasure to have an opportunity of paying my respects to his excellency governor Galusha, at his residence in Shaftsbury, Vermont, an honorary member of the General Missionary Convention. He put into my hands the liberal donation of fifty dollars for the general fund.

The following Sabbath furnished an opportunity of delivering a missionary sermon in the Baptist meeting-house in Troy, and a liberal contribution was willingly offered.

The plan to be pursued dictated my return without delay to Philadelphia, to complete the distribution of the Report, and to advance with all possible expedition to the west.

Parcels were forwarded by ship for the remaining unsupplied associations in Rhode-Island and Massachusetts, and for those in Maine. At the same time, by brother George Patterson, whose talents, and whose zeal for promoting the gospel, are well known to the Board, parcels were forwarded for most of the associations in Virginia and North-Carolina. Although sickness prevented brother Patterson from attending those associations which it was his purpose to attend, he succeeded in getting a considerable proportion of the parcels sent on to the places for which they were designed. In Edenton, N. C. he received a public contribution for the mission, reputable to the liberality of the people there, and reputable to himself as an advocate in the sacred cause.

With parcels of the Report for the associations through all the western country, the 20th of July permitted my departure from Philadelphia on a western tour.

At Mount-Pleasant, at Pittsburgh, and at Washington, Pennsylvania, on my passing, contributions were made, the liberality of which, under the existing circumstances, was peculiarly animating; and seemed to predict, as it actually commenced, the happy success with which an indulgent Providence was about to crown my feeble exertions in the interesting region west of the Alleghany mountains. At Washington, shortly afterwards, was formed the *Washington Female Mite Society*, to assist the funds of the Board. In the same section of Pennsylvania, the *Redstone Association*, a little later, resolved on becoming a *Missionary Society* auxiliary to the Baptist Board of Foreign Missions.

At Zanesville, Ohio, where the goodness of the Lord permitted me to remain a Sabbath, the hearts of the people were again opened to contribute for the promotion of the gospel among the heathen. The same divine goodness conveyed me the 12th of August to the *Elkhorn Association*, near Lexington, Fayette county, Kentucky.

Here it was particularly gratifying to meet with a worthy member of the Board, the Rev. Jeremiah Vardeman; and with the Rev. Ja-

cob Creath, who nearly two years before had first acquainted me in some measure with the state of things in the western parts of our country; while the cordial welcome of the ministers and brethren in general, gladdened my heart, and impressed the consoling persuasion that my coming should not be in vain.

The next day furnished an opportunity of addressing a very large assembly on the interesting subject of evangelizing the heathen. The bounteousness displayed on the occasion, supplied a fresh and very cheering presage of the extended liberality in favour of missions likely to be realized in this flourishing, wealthy, and liberal portion of the United States.

Before the close of the Association the satisfaction was allowed me of being present at a meeting of the Directors of the *Kentucky Baptist Society* for propagating the Gospel. They voted to send on their funds, amounting to more than \$500, to the Treasurer of the general Board.

In the course of the season ten associations were visited by me in Kentucky. At each of them a public contribution was made, and put into my hands, the amount of which will be exhibited in detail on a separate paper. Public contributions were also made at some associations at which it was not in my power to be present, and put into my hands for the missionary object. Here, too, as elsewhere, the associations readily acceded to the plan of a regular intercourse, connexion, and correspondence with the Board.

In several instances, besides at the associations, public contributions were offered for missionary purposes. An occurrence of this kind at Mount Sterling, Montgomery county, Kentucky, deserves notice. An appointment for preaching had been forwarded to that place; but when the time arrived it happened to be during the session of the court there. However, the court adjourned at the hour of religious service, in consequence of which, a large assembly attended, and a very handsome contribution was made.

In Lexington the very pleasing opportunity was afforded, of preaching a missionary sermon in the Cross-street Presbyterian meeting-house; and it is peculiarly gratifying to state, that the contribution was considerably larger than has yet been made on any other one occasion in any part of the United States in aid of the missionary operations of the Board. One lady, Mrs. Eliza J. Parker, gave \$50. Joseph C. Breckenridge, Esq. \$10.

Considerably more than \$1400 were received by me in Kentucky; which, with more than \$500 from the Kentucky Mission Society, will amount to a sum not much short of \$2000; and more, it is believed, than has yet been furnished by any other State, except Massachusetts, to the general fund.

The last of September conferred on me the happiness of meeting with the Kentucky Mission Society at the Great Crossings in Scott county. On the occasion, particularly after an address to the assembly by the Rev. Silas M. Noel, a large accession was made to the number of its members. A request of the Society induced me to attend another of its meetings, held in Frankfort during the session of the legislature of the state in that place.

As the period of the associations approached, arrangements were

made for meetings, the object of which was the formation of mission societies. At four successive meetings of this kind, the satisfaction was enjoyed of assisting in the origination of as many societies of this description. The 28th of October at Mount Gilead, Green county, was formed the *Green River Country Society* auxiliary to the Baptist Board of Foreign Missions. At Bardstown, Nelson county, the 9th of November, the *Bardstown Society* auxiliary to the Baptist Board of Foreign Missions. At Mount Sterling, Montgomery county, the 17th November, the *Mount Sterling Society* auxiliary to the Baptist Board of Foreign Missions. On the 25th of the same month, at Shelbyville, Shelby county, the *Shelbyville Society* auxiliary to the Baptist Board of Foreign Missions. Recently has been formed in Mason county, the *Washington Kentucky Missionary Society* auxiliary to the Baptist Board of Foreign Missions—all in Kentucky.

Immediately after the formation of these societies, a journey through the Indiana Territory was undertaken for the purpose of completing the arrangements for the continued intercourse and correspondence between the Board and the associations there. Spending a Sabbath in Jeffersonville a public contribution was put into my hands for the missionary object.

Returning from this hasty tour through the Territory, the attaining of a similar object conducted me again into the state of Ohio. Being in Cincinnati on the Sabbath, and having delivered in the Baptist meeting-house a missionary sermon, the contribution put into my hands was large, though the day was cold and the walking bad. The succeeding day conferred on me the happiness of attending, by request, the *Female Society* of Cincinnati for charitable purposes, and of receiving from that amiable society twenty dollars for the general mission fund. Passing through Lebanon the same week, a copy of the First Annual Report was left by me in that place to be presented to the *Female Bible and Charitable Society* of Lebanon. Recently has been received from that praiseworthy society the sum of \$70 for the Board.

The following Sabbath found me in Chillicothe. Monday, at 12 o'clock a charity sermon was delivered by the Rev. Mr. Rigdon in the Rev. Mr. Wilson's meeting-house, Presbyterian, before the *Chillicothe Female Benevolent Society*; and a contribution was made in favour of the funds of that society. In the evening of the same day, in the same house, a missionary sermon was delivered, and a public contribution for missionary objects put into my hands.

Having succeeded in accomplishing the purposes of a tour through Ohio, and returned with as much speed as was practicable to Kentucky; having spent a Sabbath with that venerable father in the ministry, Elder Ambrose Dudley, *whose praise has long been in the churches* in that quarter; and having remained a few days in Lexington, my course was then directed to the south part of the state, through the bounds of those associations which it had not been in my power previously to visit, and so on into Tennessee.

Opportunity had been seized before of visiting Nashville while the legislature of the state was in session there, and of delivering a missionary sermon, and receiving a contribution in that place, the amount of which should be regarded as a pledge of what may

yet be done for the mission in so fine and flourishing a part of our country.

With every effort it had not been practicable seasonably to supply the associations in Tennessee with the Report of the Board; nor but partially to supply them finally. Wherever it has been circulated among them, the information contained in it has produced, so far as is yet discoverable, the happiest effects. There appears, indeed, ample reason to calculate on the favourable countenance of these associations towards the missionary cause, as soon as they shall have opportunity to possess sufficient information upon the subject. Already have most of them adopted measures for a regular connexion and intercourse with the Board. It had, indeed, been my expectation to spend time enough among these churches to form at least one missionary society; but was so late in getting away from Kentucky as to render this impossible.

Nashville was left behind the 24th of February; Knoxville the 8th of March, 1816; and the ensuing Sabbath found me with the Bent Creek church, Jefferson county, Tenn. Having, after sermon, offered to the congregation a few remarks relative to the missionary business, read a part of the Report, and signified that if any were prepared and felt inclined to bestow any thing for the promotion of the object it would be thankfully received, the willing liberality displayed under such circumstances could not fail to impress me with a conviction that the eastern as well as western part of Tennessee, will not refuse the privilege, when proper facilities shall be afforded, to assist in diffusing among the heathen the light of the gospel.

The next Sabbath furnished, at the Rev. Mr. Black's meeting, Clerk of the *New River Association*, Wythe county, Virginia, a similar opportunity, which was improved in a similar manner, and with similar success, as the preceding. And the following Sabbath gave me the great satisfaction to arrive at a meeting of the *Roanoke Baptist Missionary Society* to aid in propagating the gospel among the heathen, at which a number of the ministers belonging to the *Roanoke Association* were present.

The 27th of March conveyed me to Richmond, Virginia. The hope had been cherished the fore part of the season, of being able to go farther to the south than has been the case; and of passing through part of the Mississippi Territory, Georgia, and the Carolinas, before my return to Philadelphia; but the Lord has ordered otherwise. While in Kentucky, however, circumstances brought me to become acquainted with the Rev. James E. Welch, a young minister of talents, and of missionary zeal, who has spent the winter in Georgia, and appears to have been active in the business there. At a meeting appointed by the *Hephzibah Association*, and held at Bark Camp, Burke county, Ga. for missionary purposes, Mr. Welch was present, and assisted in the formation of the *Hephzibah Baptist Society* for itinerant and Missionary exertions. He also obtained the minutes of several associations, and formed arrangements for the circulation among them of the annual Report of the Board.

In Richmond the opportunity occurred of attending the annual meeting of the *Richmond Female Baptist Missionary Society*. Their request conferred on me the honour and satisfaction to deliver their

annual missionary sermon, the evening of the 11th of April. The contribution on the occasion amounted to nearly \$70; to which the Rev. Mr. Rice, a Presbyterian, added \$5 the next day. This society remits to the general Treasurer this year \$130. Last year about \$80 to the Treasurer of the *Richmond Baptist Foreign and Domestic Mission Society*. The evening of the 8th the managers of this last mentioned society had a meeting, and voted to remit to the general Treasurer this year, as usual, \$250. The people of colour in Richmond have also manifested a disposition to assist in missionary efforts; but they wish the funds of *their Society* to be appropriated particularly to an *African mission*. Could this be the case, it is thought they would do something handsome.

Saturday the 13th brought me once more to Fredericksburg, to attend a meeting of the *Fredericksburg Foreign and Domestic Missionary Society*. They voted to remit to the general Treasurer \$50. More may be expected hereafter. The activity and zeal of the *Female Mission Society* in the same place are highly gratifying and praiseworthy.

At the *Flat River Association*, whose last meeting was in Mecklenburg county, Va. the 27th of April, opportunity again invited me to deliver a missionary sermon, and a public collection was taken up for missionary purposes. Had circumstances been such as to have permitted me to remain on the Sabbath, no doubt the collection would have been larger. Taken as it was at the opening of the session, the people unapprized of it before hand, its amount, as well as the fact itself, exhibits pleasing evidence of the disposition of the association, and of the people of the neighbourhood, to assist the benevolent and evangelical operations of the Board. The two succeeding days indulged me the satisfaction of being with the *Meherrin Association*, whose meeting this year was also in Mecklenburg county, Va. A public contribution was put into my hands for the mission, and a very laudable zeal was manifested for its promotion.

Returning again to Richmond immediately, and proceeding thence as fast as possible to Philadelphia, to render an account to the Board; but finding that an adjourned meeting of that body was to take place in New-York at the time now present, opportunity has been allowed me of meeting again with the *New-York Association*, and of witnessing again their happy zeal for promoting the missionary cause; also of attending the *Warwick Association* the first week in this month. At the recent meetings of both these associations, missionary sermons were delivered, and collections taken up in aid of the general missionary fund.

During the past year it was thought proper that the *Savannah Baptist Society for Foreign Missions* should be dissolved, for the purpose of forming others in the same quarter on a different scale; consequently, one has been formed in Beaufort, S. C., one in Sunbury, Geo., and perhaps one in the Great Ogechee church, not far from Savannah, as that church has sent on to the general Treasurer about \$150. By the *Sarepta Association*, a meeting was appointed to be held at Moriah meeting-house, Madison county, Geo. the Friday before the first Sabbath in June, "in order to adopt some measure to aid in missions, or to form themselves into a *Mission So-*

ciety." In the bounds of the *Ocmulgee Association* it appears an *Auxiliary Mission Society* has been formed.

In the north the multiplying of similar societies has not been less rapid than in the south. In Maine, the *Lincoln Baptist Female Cent Society* for promoting the mission to the Indies, and the *Maine Baptist Auxiliary Society* to aid foreign missions, have been originated, besides a *Society* by the people of colour in Portland, with a view specially to an *African Mission*, should God in his Providence favour their wishes. In New-Hampshire, several new auxiliary *Mission Societies*, some of them *Female Societies*, have been formed. A *Female Society* for the promotion of missions has been formed in Brandon, Vt. and perhaps others during the year in the same state. In Massachusetts, the *Baptist Missionary Society* of Norfolk county and vicinity, to aid in foreign or domestic missions. In Rhode-Island, the *Bristol Female Mite Society* to encourage and aid in diffusing the sacred scriptures, and sending missionaries among the destitute both at home and abroad. The *Warren Female Mite Society*, formed in 1808, assists the funds of the foreign mission. The *Windham and Hampton Female Mite Society*, and the *Lebanon Female Mite Society*, in Connecticut. In the state of New-York, the *New-York Northern District Society* auxiliary to the Baptist Board of Foreign Missions. The *Female Society* of Whitestown, to assist in sending the gospel among the heathen. The *Henderson United Female Society*, co-operating with the Black River Baptist Association, to aid in foreign missions. A *Female Society* also in Ellisburg. At the last session of the *Ontario Association*, a *Mission Society* was formed auxiliary to the Board. Also at the recent session of the *Black River Association*, something has been done which may be considered as equivalent to the formation of a *Mission Society* auxiliary to the Board. It is expected, too, that another mission society will be formed in Henderson, Jefferson county, N. Y. The formation of the *Junior Mission Society* of the 2d baptist church in Philadelphia, has likewise taken place during the past year.

The *Female Societies* mentioned in this letter are such as have actually assisted the foreign missionary funds, or whose constitutions respectively embrace expressly the object of foreign missionary efforts.

Perhaps several of this description have been formed in various places of which information has not yet been received. Besides these, there are many *Female Mite Societies* and *Cent Societies* in almost all parts of our country, which will, no doubt, most of them, either directly, or indirectly, aid the general fund. Indeed, the great number and rapid increase of these laudable FEMALE INSTITUTIONS cannot fail to create emotions the most lively and gratifying—hopes and anticipations of the most ardent and animating nature. The *Boston Female Society* for missionary purposes, which was formed in 1800, and was the first of this kind, it is believed, in the United States, a considerable time since "had," as they affectionately express themselves, "the privilege of an epistolary correspondence with near SIXTY SOCIETIES" of this description. But *sixty* is much below the present number of these amiable societies. In a letter just received from brother Chessman, he has furnished me with a list of SEVENTY-

two; and remarks, that "all these societies meet statedly for prayer. Some few confine themselves to domestic charity; but almost all assist the missionary cause. Information of what the American ladies have done, has reached England, as appears in one of the late English Baptist Magazines, and the heaven will probably commence its operation there, as they are not willing to say that the American ladies surpass them in piety or zeal. May the whole lump on both sides the Atlantic be leavened."

The societies mentioned in this letter as auxiliary to the Board, and those mentioned in my letter of May, 1815, exhibit the pleasing and very encouraging fact of at least SEVENTY-ONE MISSION SOCIETIES, distinctly combining their means and their exertions in the noble design of aiding the heralds of the cross to *preach among the gentiles the unsearchable riches of Christ.*

In closing this communication, it is impossible for me to abstain from an expression of devout gratitude to the Father of Mercies for his great goodness in conveying me in safety through the various and extended journeyings of so many thousand miles the year past; frequently in lonely ways, usually solitary, and sometimes in the night: but no disaster has been permitted to occur. Also the uniformly favourable countenance and kindness of the people in all places through which my course has led, have alleviated the painfulness of toil, exposure, and fatigue; beguiled anxious solicitude, supported and strengthened a confidence in the enlarged success of the undertaking, and claim my warmest thanks.

With affectionate salutations to yourself, dear Sir, and all due respect to the Board of Foreign Missions, permit me to subscribe,

Your agent in the mission service,

LUTHER RICE.

REV. DR. STAUGHTON, *Cor. Sec. of the Baptist* }
Board of Foreign Missions for the U. States. }

New-York City, 19th June, 1816.

P. S. On separate papers allow me to submit the following communications, to wit: (A.) (B.) (C.) (D.)

(A.) exhibits the "State of the Associations, Churches, and Mission Societies in relation to the objects of the Board."

(B.) is a "Table of the Associations."

(C.) presents a "Statement of monies received subsequent to 11th May, 1815, and onward to 19th June, 1816; including various expenditures during the same time."

(D.) contains "Miscellaneous Articles."

(A.)

STATE OF THE ASSOCIATIONS, CHURCHES, AND MISSION SOCIETIES, IN RELATION TO THE OBJECTS OF THE BOARD.

The facts and observations which serve to illustrate the subject referred to in this paper, have been partly anticipated in my letter to the Corresponding Secretary. But it is desirable to take a nearer and more particular view of this subject than could consistently be done in that letter. It will be most convenient in this survey to take a geographical sweep from Maine through New-

Hampshire and Vermont, and then along the atlantic states to Georgia, thence westwardly to the Mississippi Territory, and from that turn northwardly through Tennessee, Kentucky, and Ohio, and close with the Indiana Territory.

MAINE—*Three Associations*, and *two Mission Societies*, besides several *Female Mite or Cent Societies*. With the advancing population, and growing attention to missionary concerns, in this quarter, permanent and increasing assistance to the general object may justly be expected.

The *Bowdoinham Association* took up a collection last session amounting to \$32 22, and appointed a standing "committee on the subject of foreign missions;" which committee "advised the churches to consider themselves a missionary society, and bring forward their donations at the next session." It is thought "the missionary spirit is rapidly increasing in that quarter."

The *Lincoln Association* "voted to recommend to the churches that there be a contribution of *one cent per month* for each member, to be applied to missionary purposes."

The ladies of the *Cent Society* for promoting the mission to the Indies, thus tenderly address their sisters of the association: "Cast, for a moment, imagination's eye on the dark corners of the world, where ignorance and superstition hover around immortal souls, as precious as our own—behold them sacrificing their children and themselves to their god! behold them bowing to wood and stone, enveloped in thick darkness; without one cheering ray from the Sun of Righteousness to illumine their benighted souls! If ever you have felt the benign influences of the religion of Jesus, you will not, you cannot, remain inactive." In the same quarter the *Maine Auxiliary Society* has already sent on to the mission society in Boston, to be remitted to the general fund, \$100. "One of the members" of this society, at its formation, "declared that five years before he had conceived a design of giving *ten dollars* a year to the missionary cause, and therefore embraced this first opportunity of subscribing the whole fifty."

The *Cumberland Association*, equally zealous, appointed a committee upon this subject, last session, and on the minutes appears the following notice: "The trustees of the *Maine Baptist Missionary Society*, feel deeply impressed with the importance of the foreign mission; and earnestly recommend to the churches that compose this association, to take the matter under serious and prayerful consideration; and they most devoutly hope that they will enter into the spirit of the subject; and that they will "*of their abundance lay by in store*" against another year "*their liberality*," with their brethren who are before them in the work, that the object be not hindered for the lack of pecuniary aid."

The *Mission Society* formed among the people of colour in Portland would, perhaps, assist the funds of the Board in the event of an African mission being undertaken. From the *Mite and Cent Societies* assistance will very certainly be afforded, either directly or indirectly to the general fund.

NEW-HAMPSHIRE—*Three Associations*, and *three or four Mission Societies*, besides *Female Mite or Cent Societies*; of the same views with their brethren and sisters in Maine; much aid to the general fund may be looked for from this state.

The *New-Hampshire Association*, last year, entered into the missionary business with the zeal to "recommend to the churches to form auxiliary societies to promote the design," appointed a secretary to correspond with the Board, and appeared, indeed, to be "highly pleased to learn that a missionary spirit obtains in the United States."

The *Meredith Association*, last session, appointed a corresponding secretary, who should also "receive subscriptions;" "voted to recommend to the churches to form auxiliary societies for missionary purposes;" and "eleven dollars were contributed for foreign missionary use." "Some of those societies," their Secretary states, "have already been formed," and others, it is hoped, will soon follow the example. Elder Crockett writes—"on the decline of life, yet I rejoice to hear and to know of the exertions made for the spread of the gospel." Elder Bailey—"I shall take the utmost pains to promote the missionary cause. I want to know more of India than I can learn by reading. I long to see it. O!

if I could hear Krishno and Petumber preach Jesus, and the power of his resurrection, it would be more joy to me than if the whole world should pay tribute to me. I frequently pay them an imaginary visit. My dear brethren in India are printed on my heart. A mother might as well forget her sucking child as I could forget them; they engross my warmest affection."

The *Dublin Association* alive to things of this kind, could not but rejoice that "the glorious object of sending the gospel to the regions of pagan darkness has every where arrested the attention of the friends of Zion;" and declare that in nothing have "they more exulted than in that missionary spirit which pervades the American Israel." The *Auxiliary Society* connected with this *Association* "received as the fruit of the first year, \$163 and 85 cents." The *Mite* and *Cent Societies* formed and forming in this state, will, no doubt, exert an influence which will be very perceptible in a short time.

VERMONT—Six *Associations*, and four *Mission Societies*, besides *Female Mite* or *Cent Societies*, may be relied on as the steady, able, and persevering supporters of the benevolent, evangelical cause of missions.

The *Shaftsbury Association*, although a communication forwarded last year failed of being seasonably presented, failed not to manifest a disposition decidedly missionary. This subject is urged upon the attention of the churches in the close of the minutes of last session; and in the circular and corresponding letter the idea is treated with disdain "that we should be content to dwell in our ceiled houses, while the house of God lies waste." An *Auxiliary Mission Society*, formed during the past year in the bosom of this association, forwards to the general fund this season \$88. From *Female Societies* in the same region more or less assistance may be expected in favour of the general fund.

The *Woodstock Association*, fired with the subject, could not repress the sentiment, "O! brethren lift up your eyes and behold your God, who is moving the heavens and the earth to accomplish his purposes, and bring all flesh to see his glory. Come Lord Jesus, come quickly, Amen." The *Auxiliary Society* connected with this body forwarded, during the past year, \$400 to the general fund. How much of this may have been accumulated by *female societies* cannot here be stated, or even whether any of it was, though it is believed there are such societies in the same region.

The *Vermont Association* could not lose the missionary spirit at such a time as this. The minutes of last session exhibit the same friendly and zealous attitude as heretofore. The circular letter is devoted to "the subject of missions," concerned "that so great a portion of the world are in total ignorance of the only way of salvation," and deeply "anxious to promote their best interests by sending them the gospel of Christ." The *Auxiliary Society* connected with this body "received last year about \$381." In Brandon, same region, "a *female society* for the promotion of missions has been formed. Their contribution amounted to \$33 25." There may be others, of which information has not been received. A very interesting letter has been sent by this association to the Board. The Rev. Mr. Kendrick, their Secretary, also informs, that "Mr. Benjamin Stevens, of Cornwall, has lately deceased; and left a bequest for the foreign mission of \$500. It is hoped that others in closing their concerns with this world will piously remember the same great and benevolent object.

The *Fairfield Association*, equally cordial in supporting the missionary cause, "appointed," at the last session, "a Standing Secretary for foreign missions;" and took up a public "collection for foreign missionary purposes." At least one *Female Mite Society* is found in this neighborhood, if no more.

Barre Association—"Letters and Reports from the Agent of the Baptist Board of Foreign Missions, stating a plan for general correspondence, and soliciting attention to foreign missions, were brought forward, and being cordially approved, Elder Huntington was appointed Standing Secretary of the association to make communications to the Corresponding Secretary of the Board—and a collection taken of \$10 02, to be forwarded to the missionary fund.—Who knows but God may honour us with having sons that he will make use of for the conversion of Mahometans, and pagans, to the religion of our Lord and Saviour Jesus Christ!"

Danville Association—scarcely surpassed by any in zeal for promoting the

gospel, agreed, last year, to "recommend a cordial approbation of the general object of the foreign mission—that a Standing Secretary be appointed, and that there be an annual contribution in the churches and association"—alleging in the corresponding letter, that intercourse of this kind "possesses increasing importance in this propitious day, in which the Saviour is not only extending his dominion, but giving us the privilege to become co-workers, by uniting our exertions to send the gospel of peace to those dark places of the earth which are full of the habitations of cruelty." There is, it should seem, at least one *Female Cent Society*, if not more, within the bounds of this association. It is hoped that a more particular account will be had of societies of this description in Vermont, as well as in other places, by the time of the meeting of the General Missionary Convention next year.

MASSACHUSETTS—*Four Associations*, and *eight Mission Societies* that assist the funds of the Board, besides very many *Female Mite and Cent Societies*. In this quarter commenced the missionary business, now conducted by the Board: and here reliance may be placed for steady and firm support.

Leyden Association.—"Amount collected for missionary purposes 118 dollars and 85 cents"—of which 103 have been forwarded to the general treasury through the medium of the *Country Baptist Missionary Society* connected with the association.

Sturbridge Association.—"Permit us to call your attention to those heathen climes, which, as yet, have never been blessed with gospel peace. There may we see millions of our fellow creatures, degraded to the most abject state; and exposed to the severest sufferings that diabolical influence can instigate. Do we not feel our *spirits moved within us* when we view so many precious immortals *wholly given to idolatry*? Can we think we have discharged our duty to these our fellow mortals, while we have never given a dollar, or a cent, to send them a missionary, or to send them a bible?"

Boston Association.—As usual, "the important concerns of missions were introduced, and a zealous interest manifested on the subject. Voted, that the thanks of the association be presented to those societies and individuals who have contributed to support the cause of missions.—Millions and millions are perishing, and what do we? What you do, brethren, you must do quickly. Help must come from some quarter; if not from you, from others; and you will miss the opportunity and lose the crown. It is a day of great events. Endeavour great things, and you will have a great reward."

This part of Massachusetts is covered with missionary societies, whose zeal and activity will not easily be surpassed. It would be pleasing, if practicable, here to insert in detail the accounts of monies received by these societies, by subscriptions, public collections, female mite and cent institutions, donations of individuals, and so on; but this gratification must be omitted for want of room.

Westfield Association,—last session, "affectionately invited the churches to take the missionary business into consideration, and take some measure to promote it. It is earnestly recommended that each church make a contribution for that purpose, previous to the next session, and send the amount by their messengers."

Female Societies in this state, many of which assist the foreign mission, are found in Boston, Salem, Haverhill, Bridgewater, New-Bedford, Easton, Weymouth, Bradford, Pembroke, Braintree, Dorchester, Holden, Townsend, Beverly, Framingham, Shrewsbury and Boylston, Barnstable, Wareham, Falmouth, West Boylston, Tyngingham, Plymouth, Ridge, Lee; and in how many other places cannot be here stated. Perhaps it will be practicable and proper to give a more particular account of these, and others, connected with the Proceedings of the next General Missionary Convention.

RHODE-ISLAND—*Two Associations*, and *three Mission Societies* auxiliary to the foreign mission, besides *female societies* in Warren, Providence, and perhaps other places, which, although they do not expressly mention foreign missions in their constitutions, do, some of them, assist the funds of the Board; and perhaps all of them will do this when they come to understand that the foreign missionary design embraces the western heathen, as well as those in the East Indies, and in Africa.

Warren Association,—long accustomed to patronise benevolent objects, took up last session, as had been the case before, a public collection to assist the general missionary fund. At the same time, and for the same purpose, were brought forward a collection from the church in Pawtucket of \$34—another from the church at Attleborough of \$6, and a donation from two females at Grafton of \$2—which, with the collection above-mentioned amounted to \$69 26. In their corresponding letter indulgence is given to the following happy effusions—"If these anticipations be joyful," alluding to the prospects before the church on earth, "and if faith strengthens and augments our joy; if there be any comfort in love; any reward in perseverance; then let us lend our aid to the advancement of Zion. Events now favour. Our country is blessed with peace; the earth yields her increase; and commerce replenishes our treasures. Let us remember IT IS MORE BLESSED TO GIVE THAN TO RECEIVE."

The *Bristol Female Mite Society* to encourage and aid in diffusing the sacred scriptures, and sending missionaries among the destitute both at home and abroad, has been mentioned already in another place. It is stated that "the missionary spirit increases in that region, and several engage with ardour in the good work."

Yearly Meeting,—from which, minutes, and a friendly letter have been received. They express an "ardent desire for the promulgation of the gospel, and for the mutual blessing of all the human family."

CONNECTICUT—*Three Associations*, a large *Auxiliary Mission Society*, besides *Mite and Cent institutions*, present the gratifying prospect of much assistance to the design of evangelizing the heathen.

Stonington Association,—last meeting, took up a public collection in favour of the general fund, amounting to \$16 82—\$6 were given afterwards. "Voted, to recommend to the churches to have an annual contribution, for the purpose of aiding the Board in support of gospel missions to the East Indies."

Groton Union Conference.—"Voted to have a contribution at the close of the meeting," for the missions to India, and "that it be recommended to the churches to have annual contributions for the same purpose."

Hartford Association.—"Agreeably to the recommendation of the association last year, collections were forwarded from the churches for the benefit of foreign missions, as follows, viz :—from the Meriden church \$31; Litchfield \$2 36; Colebrook \$13 53; Hartford \$27 32; Middletown \$7 32; North Haven \$2; a friend to missions 25 cents.—Voted to renew our request, that the churches make a collection for foreign missions, and forward the same at our next meeting." In their circular, they observe: "The attention of our brethren for some time past has been excited towards the spread of the gospel in the heathen world. Some small exertions have been made, and the blessing of God appears to have been granted. O! may the time soon come, when all people shall be favoured with the glad tidings of salvation, and through rich grace, be brought to enjoy the blissful presence of God and the Lamb!" Their Secretary observes—"I trust we shall one day arise and grow strong in the missionary cause."

The *Connecticut Auxiliary Mission Society* has forwarded \$300 to the general missionary fund. Among its receipts are \$20 from the *Female Mite Society* of Windham and Hampton; and \$15 from the *Female Mite Society* of Lebanon. There is also the *Female Society* of Montville, and perhaps several others in the state.

It is stated that a lady in this quarter, who deceased not long since, left her property, supposed to be between \$3000 and \$4000, to the foreign missionary object.

NEW-YORK—*Seventeen Associations, eighteen Mission Societies* that distinctly embrace the design of aiding the operations of the Board, and numerous *Mite and Cent Societies*, in this large, flourishing, and wealthy state, disclose a prospect peculiarly grateful and interesting to those who long for the prosperity of Zion.

New-York Association,—as has been mentioned elsewhere, displayed last year a very happy and efficient zeal for the promotion of the gospel. The same disposition was displayed again at the session of that worthy body the present year. This subject is affectionately and warmly recommended, in the circular letter,

to the churches. "We must not consider our work as finished until every American Indian, every Hindoo, and every Hottentot, is furnished with a bible; that they may read and hear in their own language, the wonderful works of God."

Pursuant to the spirit of the excellent observations in their circular, the Association published the following important minute: "Whereas, a CONCERT of prayer has been established many years ago, and is now very extensively observed by societies and individuals in every quarter of the world, this Association recommend to the churches to unite in said concert, and on the first Monday in every month to pray particularly for the success of missionary undertakings, and the universal prevalence of the gospel upon earth." [This concert of prayer was agreed on by our brethren of the Northamptonshire and Leicestershire Association, 3 June, 1784. It is the source of the *Particular Baptist Society for the propagation of the gospel among the heathen*, formed in 1792—and of the BAPTIST MISSION IN THE EAST, which has translated the bible into numerous languages, and enriched thousands and thousands with the knowledge of the glorious gospel of the blessed God. Surely the effectual fervent prayer of the righteous avails much—and if only two shall agree on earth as touching any thing that they shall ask, it shall be done for them of their heavenly Father—how much more when multitudes of pious persons agree in a concert of prayer for the spread of the everlasting gospel of the Redeemer!]

Warwick Association—last year, expressed on their minutes a decided approbation of efforts for "extending the gospel to the heathen world,—and recommended to the churches to aid the object." The same evangelical disposition was manifested again at their session this year, and a public collection was taken up in favour of the general fund. "Let us strive to build up the Redeemer's kingdom, and extend the triumphs of his cross among the nations."

Otsego Association.—"It is the opinion of your committee that we may obtain some assistance for the foreign mission, without lessening our exertions at home; and we recommend an annual contribution at the session of the Association; and that the foreign mission be incorporated with our domestic society, two separate funds to be kept; and that a committee be appointed, one in each church, to obtain subscriptions and donations, the subscribers and donors directing the committee into which fund they will have their donations put. It is greatly desirable that our churches and congregations make annual contributions, either for the domestic or foreign mission, or for both:" accepted. A contribution was made amounting to \$35 66. Also "by the hand of Elder Abbot from Jason Lee, 1 dollar—Abigail Lee, 1 dollar—Elizabeth Thorp, N. Burlington, 1 dollar."—"The missionary spirit appears to increase in this western part of New-York."

Chemung Association.—"We wish the work to prosper, and have appointed our brother Thomas Smiley, a Standing Secretary, to report for us to the Board; and to receive what intelligence it wishes to send us." Mr. Smiley in his letter says—"I do not entertain a doubt but that if it were in our power we would be among the first to assist in the propagation of the gospel among the heathen."

Rensselaerville Association.—"Heard the letter directed to this Association by brother Rice. Received the following sums of money to be appropriated to the benefit of foreign missions, viz. from the church and society in Broome, \$5 73—church and society in Durham, \$5 90—do. in Charleston, \$15—do. in Duanestown and Floriday, \$5—do. in Cairo, \$5—do. in Blenheim, \$2 72—*Female Mite Society*, Lexington, \$13 50—*Female Mite Society*, Cairo and Durham, \$11—public contribution during the session, \$9 21. Appointed Elder Arnold and brother Hill to receive and forward money for the general Board.—Formed into a mission society; when all present became members."

Cayuga Association.—"Received a letter from Elder John M. Peck, on the subject of missions. Voted, that Elder Comstock be a Standing Secretary to correspond with the foreign missionary Board. Voted to recommend to the several churches to appoint delegates to meet at Aurelius the first Wednesday in January, to take into consideration the expediency of forming a mission society auxiliary to the Baptist Board of Foreign Missions; at which time it is expected that the churches will not be backward in presenting their liberality to forward the spread of the gospel among the poor benighted heathen."

Essex Association.—"Received by the hand of brother Stone Mr. Rice's let-

ters relative to foreign missions, which being read, the association generally expressed a hearty approbation of the measures taken by our brethren to impart the knowledge of salvation to heathen India; and that it would be a privilege to unite their exertions to promote the glorious work, and to review the annual publications on the subject; for which purpose brother Stone was appointed Standing Secretary to hold correspondence with the Board of Foreign Missions. Voted to recommend it to the churches to raise 18 cents on each member—6 for defraying travelling expenses of those messengers who attend corresponding associations—6 for domestic missions—6 for foreign missions. A collection was made for foreign missions of \$15 54—by sundry persons in the town of Jay \$9—Phebe Betts, of Elizabethtown, 25 cents."

Saratoga Association.—The zeal of this body has been mentioned in another place. Their Corresponding Secretary says in a letter—"It is my impression at present that the counties of Washington, Warren, Saratoga and Montgomery will give at least the annual assistance to the Board of 100 dollars; I hope more; but I would not wish to calculate too high. With great satisfaction I state to you that the *Female Mite Society* of Bottskill have voted to send forward about \$40 to the Treasurer of the Board, for the support of Foreign Missions. And not long since I was in the town of Hadley, and a *Female Mite Society* proposed to send their mites on to the Treasurer. I understood they had about \$20."

Black River Association.—"A letter received by brother Osgood from the Agent of the Board of Foreign Missions, read. Voted to enter cordially into the views of the foreign missionary society. Voted to recommend to the churches and societies, in our connection, liberal contributions to be brought forward at our next session." This recommendation has been complied with. At the recent meeting of this body were brought forward, for missionary purposes, \$243; of which \$148 were from the town of Henderson—\$88 74 from a *Female Society* in the same town.

Madison Association.—"The committee reported that in their opinion a missionary society auxiliary to the Baptist Board of Foreign Missions may be formed in the bounds of this association. Such a society, it is thought, would not lessen the exertions of our brethren for the domestic mission, but might increase their zeal to promote the kingdom of Christ both at home and abroad. The report was cordially received." A collection was taken up amounting to \$85; and the *Madison Society* auxiliary to the Board, was formed.

Lake George Association.—From this no information has yet come to hand.

Union Association.—"Voted that a collection be made for the benefit of foreign missions." This amounted to \$21 44. "We feel to rejoice at the opening prospects of the Redeemer's kingdom; that our God is spreading the triumphs of the Cross, and erecting monuments of his victorious grace, in the benighted branches of the human family. Let it be our united cry to the throne of Almighty grace, that the glorious work may spread till every knee shall bow to the peaceful sceptre of Prince Immanuel, and his name become the praise of the whole earth."

Franklin Association.—"Voted to adopt the plan of a missionary society reported by the committee," to wit—"that this association be and the same is hereafter to be considered as a missionary society; the managers to have two separate funds, one for foreign, the other for domestic missions.—Recent information from the East, together with the promises of God, and the wretched condition of many immortal beings, call for our united efforts to be instrumental in spreading the light of the glorious gospel among them, by which alone the way of life is made known to perishing sinners."

Holland Purchase Conference.—"Voted to recommend to the churches to take into consideration the subject respecting foreign missions, and make collections against our next annual meeting, and forward the same by their delegates to Elder Joy Handy, their Corresponding Secretary.—To us it appears a subject of the first consequence, and as such we desire to recommend it to the churches."

St. Lawrence Association.—No information from this has yet been received.

Ontario Association.—"Elder Goodale, in the name of the Baptist Board of Foreign Missions, presented the association with thirty copies of their first Report, whereupon, voted, that we gladly receive said Report, and that a collec-

tion shall annually be made at our meeting to aid the benevolent designs of said Board, and that brother Goodale forward the same and correspond with their Corresponding Secretary. A collection of \$20 was made; and at the close of the session a society auxiliary to the said Board was, with much unanimity, formed and organized." Elder G. remarks—"I never saw money look so valuable as when I saw it drop into the hat for the purpose of aiding our brethren who are engaged to carry the word of life to the poor heathen."

Hudson River Association,—recently formed, but will, no doubt, take pleasure in extending an active patronage to missionary endeavours.

Female Mite, or *Cent*, or *Mission Societies*, are found in the following places in this state, viz.—New-York, Mount-Pleasant, Amenia, Hudson, Troy, Cairo and Durham, Lexington, Greenville, Charleston, Whitesborough, Newport, Sangersfield, Hamilton, Madison, Cazenovia, German, Homer, Fabius, North-Norwich, Henderson, Greenwich, Paris, Ellisburg, and others which cannot be here mentioned for want of more particular information.

NEW-JERSEY—*One Association*, and *two auxiliary Mission Societies*. The minutes of the *New-Jersey Association* continue to display the same disposition as heretofore. "A letter from Luther Rice, Agent of the Baptist Board of Foreign Missions, was received, accompanied with twenty-one copies of the annual Report of the Board for 1815. The association, desirous of promoting the objects of the Board, do recommend to the churches to have so much of the Report read in their public assemblies as may appear calculated to advance the interests of the society. It is recommended to the churches to make annual contributions to aid the funds of the mission, and thereby furnish more ample means of sending the gospel among the heathen."

PENNSYLVANIA—*Three Associations*, and *five auxiliary Mission Societies*.

Philadelphia Association.—"Feel, tenderly feel, for the millions that are on our globe enveloped in the darkness, degraded by the crimes, and tortured with the superstitions of idolatry. The study of geography, it is said, was instrumental in first kindling in the heart of Dr. Carey the missionary flame. Feel for the blinded Jew and the deluded Mahometan. Say not the cause is too great, and your capacity for usefulness too trivial. God has already blessed the endeavours of men of like passions with yourselves to an astonishing degree in these latter times. The Lord has sent forth among his churches a glorious spirit, not limited, as at the reformation, to the destruction of the abuses of the papacy, but which pants and prays and labours for the days when men shall be blessed in the Redeemer, and "all nations shall call him blessed." Let it not be said of us that "*we are idle*." Every object that aims at benevolence, and is conducive to the happiness of men and the glory of Jehovah, should stimulate our exertions, and animate our souls with joy and pious devotion! Let all our energies be in active operation for the prosperity of our Redeemer's kingdom in the whole world."

Redstone Association,—"resolves itself into a *Missionary Society* auxiliary to the Baptist Board of Foreign Missions; and for the future the society shall consist of the elders and messengers of every church, who shall collect and forward to the Treasurer of this society annually, at least five dollars. A collection was made of about \$25"

The *Washington Female Mite Society*, to aid the foreign mission, is in the same quarter.

Abington Association.—"After worship, proceeded to take into consideration the request of the missionary society for foreign missions, in a letter from the Agent of said society; upon the consideration of which, it was voted, that Elder John Miller be a Standing Secretary to correspond with the Board, and that he be directed to purchase copies of the Report for the use of our churches."

DELAWARE—*One Association*, and *one Mission Society*.

Delaware Association.—"It is with heart-felt satisfaction we have received communications from our brother Rice, with the first Report of the Board of Foreign Missions, accompanied with a letter from their Corresponding Secretary; and would earnestly recommend to our brethren, to have a missionary sermon preached annually, in their respective churches, and a collection raised and forwarded to the *Branch Society* of Delaware." The same disposition is understood to have been manifested a-fresh at the recent session of this body.

Elder Daniel Dodge has been appointed Corresponding Secretary for the purpose of maintaining regular intercourse with the Board.

MARYLAND—Two Associations, and one Mission Society.

Salisbury Association.—minutes have been forwarded, and it is believed this body will countenance the missionary object.

Baltimore Association.—No intelligence except a copy of the minutes.

VIRGINIA—Eighteen Associations, and six or seven Mission Societies. These are able to do much, and undoubtedly will do much, for the promotion of the gospel.

Ketocton Association.—"A letter from the Agent of the Board of Foreign Missions was received, accompanied with 38 copies of their annual Report, which were distributed; and the association do recommend to the churches a serious consideration of the importance of this work. Yes, brethren, it would be wicked to be at ease at such a time as this. Let us implore God's pardon for our past neglect, and pray his blessing on our future attempts. Let it not be said that the Ketocton Association had no hand in pushing forward the missionary cause."

Strawberry Association.—This body evinced, at a recent session, a disposition favourable to the views of the Board, by the appointment of a Corresponding Secretary relative to the missionary business.

Dover Association.—"The whole glory of propagating the gospel to the salvation of sinners is due to God; but the means must be used by his people." This body has come into the plan of regular intercourse with the Board, by appointing a Corresponding Secretary for the purpose.

Middle District Association.—In relation to this, the prospect continues as it was last year, favourable.

Roanoke Association.—"A letter was presented from the Agent of the Baptist Board of Foreign Missions, in which he requests to establish and keep up a correspondence with us—Agreed unanimously to comply with the said request. Resolved, that this association recommend the forming of a missionary society in this district." This society has since been formed.

Portsmouth Association.—has appointed a Corresponding Secretary for the purpose of regular intercourse with the Board, and "advised the churches to take this subject into their most serious consideration."

Albermarle Association.—has appointed a person to hold correspondence upon the subject of missions.

Goshen Association.—will probably patronize the missionary business, when it shall have been placed before them at a future session.

Shiloh Association, will probably do the same.

New River Association.—The minutes and a very friendly letter have been forwarded by the Clerk.

Mayho Association.—From a member of this body a friendly letter has been received.

Appomattox Association.—Appointed a Standing Secretary to correspond with the missionary society, and will, it is believed, exert a zealous patronage in favour of the cause.

Meherrin Association.—"Elder Creath presented a letter from the Agent of the Board of Foreign Missions, directed to this association, soliciting aid, and proposing a correspondence. Agreed to lend assistance in the pleasing glorious work, and appointed brother Joseph Saunders Corresponding Secretary. A collection was made for the above purposes." At the recent session of this body a collection was also made; and it is understood that the same thing is to be attended to annually.

Union Association.—From this no information has been obtained.

Green Brier Association.—appointed, last session, a committee on the missionary business. A letter from the Rev. Mr. Alderson, one of said committee, is very satisfactory upon the subject.

Accomack Association.—A copy of the minutes is all that has yet been received.

Washington Association.—A copy of the minutes has been obtained, and it is hoped the body will be favourable to the objects of the Board.

Taze's Valley Association.—Minutes and a friendly letter from Elder John Young have been received.

NORTH-CAROLINA.—*Twelve Associations, and one Mission Society.* This *Mission Society* sends on to the general treasury this year \$500.

Sandy Creek Association.—"Resolved, that we appoint Elder Robert T. Daniel a Corresponding Secretary in relation to the Board of Foreign Missions for the United States."

Kehukee Association.—"After taking the subject under consideration, resolved to appoint brother *Bennitt Barrow*, Corresponding Secretary for this association. Ordered, that the churches be informed, that they have an opportunity of receiving annually, pamphlets containing missionary information; if they think proper to take them, that they signify it in their next letters, and contribute accordingly."

Yadkin Association.—From a member of this body a kind letter has been received.

Flat River Association.—last year appointed a Corresponding Secretary on the subject of missions: this year took up a collection to aid the general fund.

Neuse Association.—"Twenty-two copies of the first annual Report of the Baptist Board of Foreign Missions, with a letter, were laid before us by our Clerk. The letter was read, and the Report distributed, one copy to each church; and for the benefit of the institution a collection was directed to be made in the congregation on the two succeeding days of this meeting."

Mountain Association.—Minutes of this have been obtained, and a kind letter from a member of the body received. A favourable countenance from this quarter is anticipated.

Cape Fear Association.—"Appointed Elder *Ranaldson*, Secretary, to correspond with the Baptist Board of Foreign Missions.—It appears God designs the salvation of the heathen. The gospel *must* be preached in all the world. Is it your desire to do something in this cause? Then suffer us to recommend to each one to lay by him in store a few cents, to send up by your delegates to the next association to be appropriated to the benefit and support of foreign missions."

Chowan Association.—The minutes have been received. A committee on the subject of foreign missions "made report to the satisfaction of this association, and such measures were taken as we hope will be profitable."

Country Line Association.—"Brother *George Roberts* appointed a Standing Secretary, to correspond with the Board." Perhaps there may be a mission society formed in this quarter.

Raleigh Association.—The minutes and a friendly letter have been received.

French Broad.—The minutes have come to hand, and a kind letter, from which there appears reason to hope that a mission society will be formed in this quarter.

Pee Dee Association.—Recently formed.

SOUTH-CAROLINA.—*Five Associations, and three auxiliary Mission Societies,* comprising many small societies auxiliary to one of these, besides one or more *Female Mite Societies.*

Charleston Association.—"Agreed that in future we consider it a standing rule, to have a collection for missionary purposes, at each annual meeting, on the Sabbath immediately after preaching—*Missionary fund*—*Charleston church* and *Auxiliary M. Society*, \$230 62 1-2—*High-hills of Santee*, \$25—*Welsh-neck church*, and *Society Hill Auxiliary M. Society*, \$48 50—*Cheraw-hill church*, and *Marlborough Auxiliary M. Society*, \$48—*Amelia township*, \$13 50—*Mount Pisgah*, \$32—*Mount Pleasant*, \$24—*Beulah church*, and *Fairfield Auxiliary M. Society*, \$71—*Camden*, \$4 25—*Three Creeks*, \$37 50—*Mrs. Stewart*, \$15—*Sugar Creek Missionary Society*, \$20—*Union Meeting M. Society*, \$5—*Wateree Creek*, \$3 25—*Deep Creek*, \$26 50—*25 Mile Creek*, \$15 50—*Goose Creek*, \$4—*Piedmont*, \$5—*Gapway*, \$3—*Mrs. Wingfield*, \$2—*Mr. G. Pope*, \$1—*Master Wilds*, son of the late Judge W. \$1—*An unknown friend* in a letter \$20—*Collection after sermon*, \$82 92 1-2—*balance of last year* \$5 66—\$813 70—Agreed, that the satisfaction of this body be expressed with regard to those churches, who in the course of the past year have nobly engaged in the support of the Education and Missionary Funds, and to recommend their worthy example to others."

Bethel Association.—"Received through the hands of brother M'Creary, a number of copies of the first Report of the Board of Missions: agreed to appoint brother M'Creary Corresponding Secretary, and that he be authorized to receive, and further to Dr. Staughton, any monies contributed for that purpose," to assist the funds of the Board.

Broad River Association.—"Committee appointed to examine the annual Report of the Baptist Board of Missions:—We recommend your charitable aid to the missionary society, for the laudable purpose of promulgating the gospel among the poor heathen. The association unanimously agrees to receive the annual Report of the said Board."

Saluda Association.—The minutes have been received, and also a kind letter from the moderator

Edgefield Association.—"Received 38 copies of the first annual Report of the Baptist Board of Missions, and appointed brother Joseph King Standing Secretary to correspond with their Corresponding Secretary: brother King to receive any donations offered him, either by individuals or churches, and transmit them to the Board."

GEORGIA—*Six Associations, and four auxiliary Mission Societies.*

Georgia Association.—"Received from the Baptist Board of Foreign Missions, through their Agent, their first annual Report, accompanied by letters, desiring the aid of this body in their laudable exertions to spread the gospel of Christ in heathen and idolatrous lands. Agreed unanimously to co-operate in the grand design. Made a collection for defraying the expense of publishing and forwarding the Report, that it might be circulated throughout the churches for their information." The *Powelson Mission Society*, concluded to remit this year to the general fund, as mentioned in a letter to the Corresponding Secretary, 185 dollars.

Hephzibah Association.—"A number of copies of the Report of the Baptist Board of Foreign Missions were presented by the moderator, and distributed to the messengers for the information of the churches. Agreed that a meeting be held, to endeavour to form and organize a society for the encouragement and aid of sending and continuing the gospel in destitute parts." Since formed.

Sarepta Association.—"Received an address from the Agent of the Board of Missions, and a packet of their Report, soliciting our attention to engage in the great and good work of missionary labours. In agreement thereto, the association recommends that the brethren of this body meet on Friday before the first Sabbath in June, in order to adopt some measure to aid in missions, or to form themselves into a mission society."

Savannah River Association.—The minutes have come to hand. Within the bounds of this body there are three or four auxiliary mission societies. Two on the Carolina side, one of which, at Beaufort, has been formed during the past year. On the Georgia side of the river, one has been formed at Sunbury, the Corresponding Secretary of which thus writes—"This year we have it in our power to contribute upwards of \$200. The annual Report of the Board we received gladly, and read with unusual sensations of joy and hope. Every degree of missionary intelligence is received in this quarter with a lively interest. The general prevalence of this spirit is truly encouraging. PRAYER MEETINGS on the first Monday in every month have been entered into here, and attended with happy effects." From the great Ogechee church, in the same quarter, rising \$150 have been forwarded to the general fund.

Ocmulgee Association.—The minutes have been received. Among these churches it is understood a mission society has, not long since, been formed.

Ebenezer Association.—The minutes have come to hand.

MISSISSIPPI TERRITORY—*Two Associations.*

Mississippi Association.—"It is the wish of this association, that the churches may contribute as liberally as they may find it convenient, and forward the same to our next general meeting: also, that our ministering brethren endeavour to explain and further the views of the Board of Missions in the best manner they possibly can, and receive contributions from such persons as may be disposed to favour that great and blessed work. On motion, resolved, that \$20 from the association fund heretofore raised, and all the money raised at this meeting,

after paying for printing the minutes, be forwarded by our Secretary to the Baptist Board of Foreign Missions." The sum made up by this zealous body was \$67 93—a noble example for the churches in the older settlements,—in the towns and cities,—to contemplate!

Flint River Association.—The minutes have been received. Prospect good.

TENNESSEE—*Seven Associations.*—A mission society may be formed this year.

Holston Association.—"Unanimously agreed, that brother Mulkey be appointed to receive the communications relative to missionary concerns. Also that the Clerk pay him \$5 to defray the expense of such communications."

Tennessee Association.—"Agreed to appoint brethren West, Walker, and Francis Hamilton, to give the Missionary Board the necessary information they want from us; and also to receive any communications intended for this association."

Cumberland Association.—"Resolved, that Elder M'Connico be appointed Secretary to correspond with the Secretary of the Board of Foreign Missions, and that he call on the treasurer for such sums of money to defray the expense as may be necessary."

Red River Association.—"Resolved, that Elder Sugg Fort be appointed to correspond with the Secretary of the Board of Foreign Missions, forwarding annually a copy of the minutes of the Red River Association; and request in return the proceedings of the said Board for the information of the members and people within the bounds of this association."

Elk River Association.—has appointed a person to hold correspondence on the subject of missions.

Concord Association.—"Determine, that a Secretary be appointed for the purpose of corresponding with the Board of Missions; and that the different churches composing this association report to this body, at our next annual meeting, what their wishes may be on that subject."

Caney Fork Association.—Recently formed. Minutes received.

KENTUCKY—*Twenty-one Associations, and six auxiliary Mission Societies.*

Elkhorn Association.—"A letter from the Agent of the Baptist Board of Missions was handed in, and likewise a parcel of the first annual Report of said Board; the object of which was to keep up a correspondence with this body—Whereupon Elder Silas M. Noel was appointed Secretary, and the pamphlets were distributed one to each church through their messenger, and paid for, which, as they contain much useful information, it is hoped will be satisfactory."

Salem Association.—"Agreed that all monies which may be intended for the use of foreign missions, if forwarded to brother Lewis, our Secretary, shall be forwarded by him to the Baptist Board of Foreign Missions." A public collection was made at the association of \$53—Elder Moses Pierson, from Cox's Creek church, \$25—brother Hamilton, from Mount Moriah church, \$3 50—hand of the Clerk, from Simpson's Creek church, \$8—Bethel, H. C. \$2—Union, \$1—Mill Creek, H. C. \$1—Little Union, \$2 50—Otter Creek, H. C. \$2 75—Concord, Grayson C. \$2 25—from delegates for copies of the Report, \$3 50—Benjamin Edwards, jun. \$1—his father \$5—hand of brother Meason, 50 cents.

South Kentucky Association.—took up, at an occasional meeting, a public collection in favour of the views of the Board. At their next session they will have opportunity to enter more fully into the subject.

Tate's Creek Association.—"Unanimously agree to carry on a correspondence with the Baptist Board of Foreign Missions." A public contribution was made during the session for missionary purposes.

Bracken Association.—"Appointed Walter Warder to correspond with, and to send a copy of our minutes to the Baptist Board of Foreign Missions; and he is also directed to receive and pay for a sufficient number of the annual Report of said Board, so as to have one for each church in this association."

Green River Association.—is expected, to come into the measure next session.

North Bend Association.—"Agreed to enter into a correspondence with the Board;" appointed a Secretary for the purpose, and took up a public collection for the missionary object.

North District Association.—will have an opportunity next session to take up the subject of missions.

South District Association.—"We do cordially approve of the benevolent designs of the Board for spreading the gospel in heathen climes, and earnestly recommend it to the consideration of the churches." A Secretary was appointed "to correspond with the Board;" and a collection taken during the session for missionary purposes.

Long Run Association.—"Brother George Waller is appointed a Corresponding Secretary, for the purpose of obtaining information from the Board of missions. The missionary Reports were distributed among the churches and paid for."

Russell's Creek Association.—"Agreed to correspond with the Baptist Board of Foreign Missions." Took up a public collection, and added to it money collected before for missionary purposes, and forwarded the whole to the general fund.

Stockton's Valley Association.—The missionary business not yet introduced.

Emancipation Association.—"Agreed to contribute something to encourage the Baptist Board of Foreign Missions, and appointed brother David Barrow a Standing Secretary for the purpose of corresponding with said Board." A public collection was taken up, besides paying for a parcel of the Report of the Board presented to this body.

Licking Association.—"Brother Rice's letter called for and read; whereupon, agree to answer, that this association present to Elder Rice their thanks, and through him to their respected brothers of the Board of Foreign Missions, for their attention towards us, and that we will cheerfully send them a copy of our minutes annually; and hope that God in his providence will open a door for the entrance of the gospel among the heathen of our own country." Besides paying for a parcel of the Report, a public collection was taken up in favour of the objects of the Board.

Cumberland River Association.—"Received ten copies of the Report of the Baptist Board of Foreign Missions. We feel it not only our duty to circulate said Reports among the churches, but to entreat you both to yield a favourable countenance towards the missionary cause, and to exert a zealous patronage for its promotion." Paid for a parcel of the Report, and took up a public collection for the mission.

Gasper River Association.—The minutes have been received; but to this body the missionary business has not yet been introduced.

Little River Association.—"Whereas a request was received by this association to correspond with the Missionary Board, Elder Thomas Ross is appointed Secretary to enter into that business."

Burning Spring Association.—"Voted to enter into a correspondence with the Board of Missions;" appointed a Standing Secretary for the purpose; and took up a public collection for the general missionary object.

Union Association.—"Agreed to open a correspondence with the Board of Missions." Appointed a Secretary for the purpose.

Franklin Association.—Recently formed. The minutes have been received.

Union Association.—in the south part of Kentucky. Recently formed. Minutes not yet come to hand.

OHIO.—Six Associations, and two auxiliary Mission Societies.

Miami Association.—"The missionary business taken up, and a letter from the Board of Foreign Missions read. Resolved, that this association do correspond with said Board, and that money be collected to cover the expense of correspondence. Dear brethren, shall or can we sit still whom God hath created anew in Christ Jesus unto good works, and has placed us in the garden of his grace? Are not our bodies, and souls, and substance, all the Lord's? And should we not study to put all in motion for the glory of God, and the good of souls, to send the savour of the name of Emmanuel to the remotest bounds of the inhabited earth?"

Beaver Association.—"Appointed brother Hanks to correspond with the Agent of the Baptist Board of Foreign Missions, from whom we have received 12 copies of their first annual Report; which were disposed of agreeably to request, and money placed in the hands of brother Hanks, to be by him transmit-

ted to the Board or Agent, who is also to furnish this association with such information as he may receive from them in the recess of this meeting."

Straight Creek Association.—"Received a letter from the Board of Foreign Missions. Resolved, that Elder Thomas Ellrod act as our Corresponding Secretary in relation to said Board, to communicate, and to receive communications, on behalf of this association" Money was collected to pay for a parcel of the Report sent to this zealous body.

Muskingum Association.—The minutes have been received. At the next session the missionary business may be introduced to their attention.

Mad River Association.—"Brother John Thomas appointed Secretary, to hold correspondence with the Board of Missions. Made a contribution of \$8 20 in the house, and a public collection next day at the stand of \$17 25, for the purpose of missions."

INDIANA TERRITORY—*Three Associations.*

Wabash Association.—"Appointed Elder Isaac M'Coy Secretary to correspond with the Board of Missions. Received nine copies of the Report of the Board, for which the association put into the hands of their Secretary 50 cents for each copy"

White Water Association.—"Received an address from the Baptist Board of Foreign Missions: appointed brother Ezra Ferris Secretary, to receive and convey intelligence to and from the said Board."

Silver Creek Association.—"Appointed brother James M'Coy as Corresponding Secretary with the Baptist Board of Foreign Missions, and that he receive such subscriptions or donations from the churches or individuals as may be given him for such laudable purposes; and do such other things as he may judge best and most likely to meet the views of said Board."

Sabbatarian General Conference.—Minutes have been received.

In the foregoing review it has been thought best to give extracts from the minutes of the associations, and the letters of correspondents, rather than to express the substance in fewer words; that brethren in each section of our country may read the sentiments of brethren in all other parts of it, in their own language. In a few instances words, or the location of members of sentences, have been varied or transposed, for the sake of brevity; but without altering the substance or the meaning. It is delightful and animating to observe such a uniformity of impressions, wishes, and purposes—such a general determination, in favour of the grand evangelical design of imparting to the benighted tribes of men the knowledge of salvation by Jesus Christ.

Extracts from the records of the Sansom-street Baptist Female Society for promoting Foreign Evangelical Missions.

From the report of the managers at the annual meeting of the society, July, 1816:

"The managers have ordered a letter to be written to sister JUDSON in Rangoon, with a view of encouraging her in her present sphere of holy toil and peril, and assuring her of their resolution to assist the mission as the Lord may be pleased to enable them."

At a meeting of the society, December 4, 1815—"It was moved and seconded that our sister, Mrs. JUDSON, be an honorary member of this society."

"Resolved, that our sister CHARLOTTE H. WHITE, be an honorary member of this society."

"This society, in much affection and regard for their sister Mrs. JUDSON, now a missionary in the East Indies, unite in tendering her a testimony of the interest they feel in her peculiar situation, and in the blessed cause in which she is engaged:—They therefore appropriate the sum of thirty dollars for the procuring some acceptable present."

This sum was placed into the hands of a committee for carrying the object into effect. The duty was fulfilled with affection, and prudence.

(B) TABLE OF ASSOCIATIONS.

No.	Names of the Associations.	States.	Names and Places of residence of the Corresponding Secretaries, Standing Secretaries, Clerks, and Correspondents, of the associations.
1	Bowdoinham,	Maine	Rev. Robert Low, Correspondent, New Gloucester, Cumberland County, Maine.
2	Lincoln,	Maine	Rev. Phineas Pillsbury, Correspondent, Nobleborough, Lincoln County, Maine.
3	Cumberland,	Maine	Rev. John Tripp, Correspondent Sec. Hebron, Cumberland County, Maine.
4	Hew Hampshire,	N. H.	Rev. Timothy Hodson, Corresponding Secretary, Hollis, York County, Maine.
5	Meredith,	N. H.	Rev. Stephen Pillsbury, Corresponding Sec. Hebron, Grafton County, N. H.
6	Dublin,	N. H.	Rev. John Parkhurst, Standing Secretary, New Ipswich, Hillsboro County, N. H.
7	Shaftsbury,	Vt.	Rev. Eli Ball, Clerk of Association, Lansingburg, Rensselaer County, New-York.
8	Woodstock,	Vt.	Rev. Joshua Bradley, Standing Secretary, Windsor, Windsor County, Vermont.
9	Vermont,	Vt.	Rev. Nathaniel Kendrick, Standing Secretary, Middlebury, Addison County, Vt.
10	Fairfield,	Vt.	Rev. Roswell Meers, Standing Secretary, Georgia, Franklin County, Vermont.
11	Barre,	Vt.	Rev. Elijah Huntington, Standing Secretary, Braintree, Orange County, Vermont.
12	Danville,	Vt.	Rev. Daniel Mason, Corresponding Secretary, Craftsbury, Orleans County, Vt.
13	Leyden,	Mass.	Rev. Elijah Montague, Corresponding Sec. Leverett, Franklin County, Mass.
14	Sturbridge,	Mass.	Rev. Zenas L. Leonard, Corresponding Sec. Sturbridge, Worcester Co. Mass.
15	Boston,	Mass.	Rev. Lucius Bolles, Standing Secretary, Salem, Essex County, Massachusetts.
16	Westfield,	Mass.	Benjamin Hastings, Esq. Standing Sec. Westfield, Hampshire County, Mass.
17	Warren,	R. I.	Samuel Eddy, Esq. L. D. Corresponding Secretary, Providence, Rhode Island.
18	Yearly Meeting,	R. I.	Rev. Richard Knight, Clerk of Association, Cranston, Plymouth County, Mass.
19	Stonington,	Con.	Rev. Jonathan Goodwin, Corresponding Sec. Mansfield, Windham County, Con.
20	Groton Union,	Con.	Rev. Asa Wilcox, Corresponding Secretary, Lyme, New London County, Con.
21	Hartford,	Con.	Rev. Elisha Cushman, Cor. Secretary, Hartford, Hartford County, Connecticut.
22	New-York,	N. Y.	Rev. William Parkinson, Standing Secretary, New York City, New-York.
23	Warwick,	N. Y.	Rev. Aaron Perkins, Standing Secretary, Marlboro, Ulster County, New-York.
24	Otsego,	N. Y.	Rev. Caleb Douglass, Cor. Secretary, Whitesborough, Oneida County, New-York.
25	Chemung,	N. Y.	Rev. Thomas Smiley, Standing Sec. White Deer, near Milton, Columbia Co. Pa.
26	Rensselaerville,	N. Y.	Rev. J. Arnold, C. S. Cairo, Green co.—or Dea H. Hill, Catskill, Green co. N. Y.
27	Cayuga,	N. Y.	Rev. Elkanah Comstock, Corresponding Sec. Owasco, Cayuga County, New-York.
28	Essex,	N. Y.	Rev. Ely Stone, Standing Secretary of association, Jay, Essex County, New-York.
29	Saratoga,	N. Y.	Rev. Edward Barber, Corresponding Sec. Greenwich, Washington Co. N. York.
30	Black River,	N. Y.	Rev. Emory Osgood, Cor. Sec. Naples in Henderson, Jefferson County, N. York.
31	Madison,	N. Y.	Rev. John Peck, Corresponding Secretary, Cazenovia, Madison County, N. York.
32	Lake George,	N. Y.	Rev. Jehiel Fox, Correspondent of Association, Chester, Warren County, N. Y.
33	Union,	N. Y.	Rev. Job Foss, Clerk of Association, Dover, Dutchess County, New-York.
34	Franklin,	N. Y.	Rev. John Bostwick, Corresponding Sec. Hartwick, Otsego County, New-York.
35	Holland Purchase,	N. Y.	Rev. Joy Handy, Corresponding Sec. Pomfret, Chataaugue County, New-York.
36	St. Lawrence,	N. Y.	Deacon Samuel Robinson, Correspondent, Madrid, St. Lawrence Co. New-York.
37	Ontario,	N. Y.	Rev. Solomon Goodale, Corresponding Sec. Bristol, Ontario County, New-York.
38	Hudson River,	N. Y.	Rev. Lewis Leonard, Correspondent, Poughkeepsie, Dutchess County, N. York.
39	New-Jersey,	N. J.	Rev. Joseph Sheppard, Corresponding Sec. Salem, Salem County, New Jersey.
40	Philadelphia,	Penn.	Rev. Horatio G. Jones, Clerk, Roxborough, Philadelphia County, Pennsylvania.
41	Redstone,	Penn.	Rev. James Estep, Corresponding Sec. Mount Pleasant, Westmoreland Co. Pa.
42	Abington,	Penn.	Rev. John Miller, Standing Secretary, Abington, Luzerne County Pennsylvania.
43	Delaware,	Penn.	Rev. Daniel Dodge, Corresponding Secretary, Wilmington, New Castle Co. De.
44	Salisbury,	Md.	Rev. Stevens Woolford, jr. Cor. Fishing Creek, Dorchester County, Maryland.
45	Baltimore,	Md.	Rev. Spencer H. Cone, Standing Sec. Alexandria, District of Columbia, U. S.
46	Ketocton,	Va.	Rev. William C. Buck, Correspondent, Mount Pleasant, Frederic Co. Virginia.
47	Strawberry,	Va.	Rev. John S. Lee, Corresponding Secretary, Lynchburg, Campbell County, Va.
48	Dover,	Va.	Rev. John Bryce, Corresponding Sec. Richmond, Henrico County, Virginia.
49	Middle District,	Va.	Rev. Benjamin Watkins, Correspondent of associa. Powhatan County, Virginia.
50	Roanoke,	Va.	Rev. John Jenkins, Corresponding Sec. near Grasty's store, Pittsylvania Co. Va.
51	Portsmouth,	Va.	Rev. James Mitchell, Standing Secretary, Norfolk, Norfolk County, Virginia.
52	Albemarle,	Va.	Rev. Martin Dawson, Corresponding Secretary, near Warren, Albemarle Co. Va.
53	Goshen,	Va.	Rev. Absalom Waller, Correspondent associa. Pittsylvania County, Virginia.
54	Shiloh,	Va.	Richard I. Tutt, Esq. Stated Clerk of Association, Culpeper County, Virginia.
55	New-River,	Va.	Rev. John Black, Correspondent near Newbm. Montgomery County, Va.
56	Mayho,	Va.	Rev. Benjamin Fuel, Correspondent, Wentworth, Rockingham County, N. C.
57	Appomattox,	Va.	Rev. Richard Dabbs, Cor. Sec. Oakhill, near Keysville, Charlotte County Va.
58	Meherrin,	Va.	Deacon Joseph Saunders, Corresponding Secretary, Brunswick County, Virginia.
59	Union,	Va.	Rev. J. Carney, Correspondent of Association, Buchanan, Harrison County, Va.
60	Green Brier,	Va.	Rev. John Alderson, Corresponding Secretary, Green Brier County, Virginia.
61	Accomack,	Va.	Brother William Costin, Clerk of Association, Lower Northampton, Virginia.
62	Washington,	Va.	Dea. Eli. Gillingwaters, Clerk. N. Fork of Holston, near Abington, Wash. Co. Va.
63	Tazew Valley,	Va.	Rev. John Young, Standing Secretary, near Greensburg, Greenup Co. Ky.
64	Sandy Creek	N. C.	Rev. Robert T. Daniel, Corresponding Sec. near Pittsboro, Chatham Co. N. C.
65	Kehukee,	N. C.	Rev. Bennitt Barrow, Corresponding Sec. Tarboro, Edgecombe County, N. C.
66	Yadkin,	N. C.	Rev. Thomas Wright, Correspondent, near Hamptonville, Surry County, N. C.
67	Flat River,	N. C.	Rev. Elisha Battle, Cor. Sec. near Granville court house, Granville County, N. C.
68	Neuse,	N. C.	Rev. William P. Biddle, Correspondent, Newbern, Craven County, N. Carolina.
69	Mountain,	N. C.	Rev. Daniel Keith, Correspondent, near Grayson court house, Grayson Co. Va.
70	Cape Fear,	N. C.	Rev. James A. Ransaldon, Correspond. Sec. Fayetteville, Cumberland Co. N. C.
71	Chowan,	N. C.	Hon. George Outlaw, Esq. Moderator, Windsor, Bertie County, North Carolina.
72	Country Line,	N. C.	Rev. George Roberts, Standing Sec. near Brown's store, Caswell Co. N. C.
73	Raleigh,	N. C.	Brother S. Rond, Correspondent of Association, Raleigh, Wake County, N. C.
74	French Broad,	N. C.	Rev. Humphrey Posey, Correspondent, Waynesville, Haywood County, N. C.
75	Pee Dee,	N. C.	Rev. John Culpepper, Correspondent, Allentown, Montgomery County, N. C.
76	Charleston,	S. C.	Rev. Richard Firman, D. D. Correspondent of association, Charleston, S. C.
77	Bethel,	S. C.	Rev. Samuei M'Creary, Cor. Sec. near Beckamsville, Chester District, S. C.
78	Broad River,	S. C.	Brother William Lancaster, Standing Sec. Spartanburg, Spartanburg Dist. S. C.

TABLE OF ASSOCIATIONS.

No.	When Const.	States.	Chhs.	Minis.	Licen.	Bapt.	All the Mins.	Times of Meetings of the Asso- ciations.	18	16	Places of Meetings of the Associations.
1	1787	Maine	36	21	2		1867	Fourth Wednes. 25, Sept. 10, A. M.			Readfield, Kennebeck county, Me.
2	1804	Maine	52	29	6		2907	Third Wednes. 18, Sept. 10, A. M.			Warren, Lincoln county, Maine.
3	1810	Maine	24	19	1		1242	First Wednesday, second October.			Livermore, Oxford county, Maine.
4	1785	N. H.	30	21	4		1876	Second Wednes. 12, June, 10, A. M.			Effingham, Strafford county, N. H.
5	1789	N. H.	8	6			1001	Second Wednesday, 11, September.			Meredith, Stafford county, New H.
6	1809	N. H.	14	8	4		730	Third Wed. 10, October, 1 P. M.			New Ipswich, Hillsboro county, N. H.
7	1780	Vt.	35	24	2		3511	First Wednesday, 5, June, 10 A. M.			Sandisfield, Berkshire county, Mass.
8	1783	Vt.	25	18	6		1845	Last Wednesd. 25, September 1 P. M.			Sutton, north m. h. New Hampshire.
9	1785	Vt.	22	15	5	102	1836	First Wednesd. 2, October, 10 A. M.			Ira, Rutland county, Vermont.
10	1795	Vt.	12	5	2	32	542	Second Wednes. 12, June, 10 A. M.			Morristown, Orleans county, Vermt.
11	1807	Vt.	12	6			342	Third Wednes. 18, Septem. 1 P. M.			Braintree, Orange county, Vermont.
12	1810	Vt.	7	2	3	7	179	Third Wednesday, 19 June, 1 P. M.			Lunenburg, Essex county, Vermont.
13	1793	Mass.	26	18	5	35	1746	Second Wednesday, ninth October			Coleraine, Franklin county Massa.
14	1801	Mass.	24	19	3		1951	Last Wed. 28 August, 10 A. M.			Woodstock, Windham county, Con.
15	1811	Mass.	30	21	3	134	2963	Third Wednesday, 18 Sept. 10 A. M.			Nottingham West, Rock. co. N. H.
16	1811	Mass.	8	6			670	First Wednesday, 4 Sept. 10 A. M.			Chester, Hampshire co. Massachus.
17	1767	R. I.	41	28	4	229	4236	Tues: aft: 1st Wed: 10 Sept: 10 A. M.			Pawtucket, near Providence, R. I.
18		R. I.	17	14			1395	Frid: bef: 2d Sab. 6 Sept: 10 A. M.			East Greenwich, Kent county, R. I.
19	1772	Con.	24	20	1		3027	Third Tues: 15 October, 10 A. M.			Colchester, New London county, C.
20	1785	Con.	10	9	4		1399	Third Wednesday, 19 June, 1 P. M.			West Greenwich, Kent county, R. I.
21	1790	Con.	25	20	1	126	1893	First Wednes: 2 October, 10 A. M.			Conwall, Litchfield co. Connecticut.
22	1791	N. Y.	28	16	1	83	2011	Last Wednesday, May, 2 P. M. 18			17 meeting house of 1st bap. ch. N.Y.
23	1791	N. Y.	20	11	2	20	1265	First Wednesday, June, 2 P. M. 18			17 Deer Park, Orange co. N. York.
24	1795	N. Y.	32	18	1		1851	First Wednesday, 4 Sept: 10 A. M.			Richfield, Otsego county, New-York.
25	1796	N. Y.	14	8	3	62	697	First Wednesday, 2 October, 10 A. M.			Towanda, Lycoming county, Penn.
26	1796	N. Y.	16	15	2	46	1182	Second Wednes: 9 October, 10 A. M.			Coeman's Albany county, New-York.
27	1801	N. Y.	22	14			2764	Third Wednes: 18 Sept: 10 A. M.			Scipio, Cayuga county, New-York.
28	1802	N. Y.	6	1	1		198	Second Wednes: 11 Sept: 10 A. M.			Plattsburg, Clinton county, N. York.
29	1805	N. Y.	23	17	7	124	2456	Last Wednesday, 26 June, 10 A. M.			Stillwater, Saratoga county, N. Y.
30	1808	N. Y.	12	8	4		494	Second Wednesday, 12 June, 10 A. M.			Rodman, Jefferson county, N. York.
31	1808	N. Y.	37	32			2790	Second Wednesday 11 Sept. 10 A. M.			Cazenovia, Madison county, N. York.
32	1809	N. Y.						The minutes of this association			have not yet been obtained from.
33	1809	N. Y.	13	5			660	First Wednesday, 4 Septem: 10 A. M.			Carmel, Putnam county New-York.
34	1811	N. Y.	17	14	4	78	1441	Third Wednesday, 19 June, 10 A. M.			Harwick, Otsego county, New York.
35	1811	N. Y.	13	3			402	Last Wednesday, 28 August, 10 A. M.			2nd. church in Middlebury, N. York.
36	1812	N. Y.						The minutes of this association			have not yet come to hand from.
37	1814	N. Y.	35	21			1701	Fourth Wednesday, 25 Sept: 10 A. M.			1st. church in Pittsford, New-York.
38	1815	N. Y.	4	5	2			Last Wednesday, 28th of August			Poughkeepsie, Dutchess co. N. York.
39	1811	N. J.	23	14		38	1834	Tuesday, the 17th of September.			1st. baptist church. Hopewell, N. J.
40	1707	Penn.	24	21	10	230	2948	First Tuesday, 1 October, 2 P. M.			1s. baptist church, Philadelphia, Pa.
41	1776	Penn.	33	23	34	1099		Frid: bef: 1st: Sab: Sep. 31 Aug: 10 AM			Cross Creek, Brook county, Virginia.
42	1807	Penn.	3	4	2	19	277	First Wednesday, 4th Sept: 11 A. M.			Abington, Luzerne county, Penna.
43	1795	Del.	8	4	2	66	564	Sat: bef: 1st Sab: June, 11 A. M. 18			17, London Tract, New-Castle co. De.
44	1782	Md.	14	14	33		441	Saturday before 4 Sab: 26th October.			Nassiongo, — county, Maryland.
45	1792	Md.	19	11	2	50	761	Friday before Second Sab: 6 Septem.			Pleasant Valley, Washington co. Md.
46	1766	Va.	37	11	3	170	2459	Thurs: before 3rd Sabbath, 15 Aug.			Goose Creek, Loudon county Virga.
47	1766	Va.	24	11				Last Saturday, twenty-fifth of May.			Bethel church, Franklin county, Va.
48	1783	Va.	43	26	6			Second Saturday, twelfth October.			Kilmarnock, Lancaster county, Va.
49	1783	Va.	8	11	3			Second Saturday, twelfth October.			Nottoway church, Nottoway co. Va.
50	1788	Va.	30	19	2	31	2849	Saturday bef: second Sab: 11 May.			Crossroad, m. h. Halifax county, Va.
51	1790	Va.	22	10		61	1876	Saturday bef: 4 Sabbath, 25 May.			Highhill, m. h. Sussex county, Va.
52	1791	Va.	11	10	1			Second Saturday, twelfth October.			Adriel, Nelson county, Virginia.
53	1791	Va.	26	19				Third Saturday, nineteenth, October.			Bethel m: h: Caroline county, Virga.
54	1791	Va.	20	13	9	104	1628	Frid: bef: 1st. Saturd: Sept: 30, Aug.			Battle Run m: h: Culpepper co. Va.
55	1793	Va.	10	9	2	4	349	Second Saturday, twelfth October.			Bethel meeting house, Wythe co. Va.
56	1798	Va.	15	11	3			Frid: bef: second Sabbath, 7 June.			Red Cabin, Head of Dan River.
57	1804	Va.	15	15	3			Second Saturday, tenth August.			Appomattox m: h: Prince Ed: co: V.
58	1804	Va.	16	7		9	600	Sat: before 4th Sabbath, 26 April, 18			17 Reedy Creek, Brunswick co: Va.
59	1804	Va.						The minutes of this association			have not yet come to hand from.
60	1807	Va.	3	3	2			Frid: before second Sabbath, 6 Sept:			Mann's m: h: Monroe county, Virga.
61	1808	Va.	6	3		3	720	Sat: bef: 3rd. Sabbath: 17 August.			Lower Northampton, North. co. Va.
62	1811	Va.	13	6		26	521	Second Friday, 13th of September.			Indian Creek m: h: Russel co. Va.
63	1813	Va.	12	7		7	294	Friday bef: 4th Sabbath, 23 August			Kanhawa church, Kanawa co. Va.
64	1756	N. C.	19	9				Fourth Saturday, twenty-six, Octob:			Brush Creek m: h: Rando: co: N. C.
65	1771	N. C.	31	14	5	41	1921	Saturday bef: 1st. Sabbath, 5 October.			Conoho Log Chapel, Martin co: N: C:
66	1790	N. C.	16	9	2			First Saturday, fifth of October.			Brier Creek m: m: Wilkes co: N: C:
67	1794	N. C.	10	6	1	67	1061	Sat: bef: 4th Sabbath, 26th October.			Neuse m: h: Wake county, N: C:
68	1794	N. C.	22	5	1	57	1040	Day bef: 3rd. Sab. 19th October.			Union m: h: Edgecombe co: N: C:
69	1799	N. C.	14	5	7	140	680	Fourth Sat. twenty-fourth August.			Johns River church, Burk co: N: C:
70	1805	N. C.	26	14	1	50	1601	Saturday bef: 1st. Sabbath: 5 October.			Bull Tail m: h: New Han: co: N: C:
71	1806	N. C.	23	10	2	71	1916	Sat. bef. second Sabbath. 11 May.			Ballard's Bridge meeting house
72	1806	N. C.	11	10	1	46	1031	Third Saturday, seventeenth August			Graves m: h: Caswell county, N: C:
73	1806	N. C.	17	10		28	823	Sat: bef: 2 Sabbath, 12 Oct: 11 A. M.			Cedar Fork m: h: Wake co: N: C:
74	1807	N. C.	15	9	2	27	586	Sat. before 4th Sabbath. 24 August.			New Found m: h: Buncombe co: N: C:
75	1815	N. C.						Sat: before 3rd. Sabbath, 19 Octob:			Richland, — county N: Carolina:
76	1751	S. C.	40	23	5	263	3873	Sat. before 1st. Sabbath, 2 November.			Near Pedgers Saw m: Marl: D: S: C:
77	1789	S. C.	35	20	6	74	2381	Day before 1st. Sabbath, fifth Octob:			Fair Forest church, Union Dis: S: C:
78	1800	S. C.	26	13	5	27	1519	Friday bef: 3d. Sabbath, 18 October.			Sandy run m: h: Rutherford co: N: C:

No.	Names of the Associations.	States.	Names and Places of residence of the Corresponding Secretaries, Standing Secretaries, Clerks, and Correspondents, of the Associations.
79	Saluda,	S. C.	Rev. James Crowther, Correspondent of asso. Abbeville District, South Carolina.
80	Edgefield,	S. C.	Rev. Joseph King, Standing Secretary, Edgefield District, South Carolina.
81	Georgia,	Geo.	Rev. Jesse Mercer, Correspondent of asso. Grantsville, Green County, Georgia.
82	Hephzibah,	Geo.	Brother Thomas Byne, Correspondent, Mount Pleasant, Burke County, Georgia.
83	Sarepta,	Geo.	Rev. Isham Goss, Corresponding Secretary, Oglethorpe County, Georgia.
84	Savannah River,	Geo.	Rev. William T. Brantly, Correspondent, Beaufort, Beaufort District, S. C.
85	Ocmulgee,	Geo.	Rev. Charles Culpepper, Correspondent of associa. Wilkinson County, Georgia.
86	Ebenezer,	Geo.	Rev. John Ross, Correspondent of association, Wilkinson County, Georgia.
87	Mississippi,	Mis. T.	William Snodgrass, Esq. Standing Secretary, Natchez, Mississippi Territory.
88	Flint River,	Mis. T.	Rev. Zadock W. Baker, Clerk, Enon, Madison County, Mississippi Territory.
89	Holston,	Ten.	Rev. Jonathan Mulkey, Corresponding Sec. Buffalo Ridge, Washington Co. Te.
90	Tennessee,	Ten.	Rev. West Walker, Corresponding Sec. 20 miles from Knoxville, Knox Co. Te.
91	Cumberland,	Ten.	Rev. Garner M'Conico, Corresponding Sec. near Franklin, Williamson Co. Te.
92	Red River,	Ten.	Rev. Sugg Fort, Corresponding Sec. near Port Royal, Montgomery County, Te.
93	Elk River,	Ten.	Rev. Jeremiah Burns, Corresponding Sec. War Trace, Bedford County, Ten.
94	Concord,	Ten.	Robert C. Foster, Esq. Corresponding Sec. near Nashville, Davidson Co. Ten.
95	Cancy Fork,	Ten.	Brother William Logue, Clerk, Rocky River church, Warren County, Tennessee.
96	Elkhorn,	Ky.	Rev. Silas M. Noel, Cor. Sec. Oakhill, near Frankfort, Franklin County, Ken.
97	Salem,	Ky.	Gen. Joseph Lewis, Standing Secretary, Bardstown, Nelson County, Kentucky.
98	South Kentucky,	Ky.	Rev. Thomas J. Chilton, Correspondent, Mount Verde, Wayne Co. Kentucky.
99	Tates Creek,	Ky.	Brother William Goodloe, Standing Sec. near Richmond, Madison Co. Kentucky.
100	Bracken,	Ky.	Rev. Walter Warder, Corresponding Sec. Mayslick, Mason County, Kentucky.
101	Green River,	Ky.	Michael W. Hall, Esq. Correspondent, near Glasgow, Barren County, Kentucky.
102	North Bend,	Ky.	Rev. Absalom Graves, Standing Sec. Bullsburg, Boone County, Kentucky.
103	North District,	Ky.	William Orear, Esq. Clerk, near Mount Sterling, Montgomery Co. Kentucky.
104	South District,	Ky.	Col. Gabriel Slaughter, Cor. Sec. near Harrodsburg, Mercer County, Kentucky.
105	Long Run,	Ky.	Rev. George Waller, Corresponding Sec. near Shelbyville, Shelby Co. Kentucky.
106	Russells Creek,	Ky.	Rev. John Chandler, Corresponding Sec. near Greensburgh, Green Co. Ken.
107	Stocktons Valley	Ky.	William Wood Esq. Clerk, Stockton's Valley, Cumberland County, Kentucky.
108	Emancipating,	Ky.	Rev. David Barrow, Cor. Sec. near Mount Sterling, Montgomery Co. Kentucky.
109	Licking,	Ky.	Rev. Ambrose Dudley, Moderator, near Lexington, Fayette County, Kentucky.
110	Cumberland R.	Ky.	Brother Thomas Paschal, Clerk, near Somerset, Pulaski County, Kentucky.
111	Gasper River,	Ky.	Brother Edward Collins, Clerk, near Russellsville, Logan County, Kentucky.
112	Little River,	Ky.	Rev. Thomas Ross, Cor. Sec. Saline Creek, near Dover, Stuart Co. Tennessee.
113	Burning Spring,	Ky.	Brother Alexander Lackey, Standing Secretary, Beaver Creek, Floyd Co. Ken.
114	Union,	Ky.	Brother Archelanus Vanhook, Cor. Sec. near Cynthiana, Harrison County, Ken.
115	Franklin,	Ky.	Rev. John Scott, Clerk of Association, near Port William, Gallatin Co. Ken.
116	Union,—south,	Ky.	Rev. Moses Foley, Moderator of associa. Cumberland River Church, Kentucky.
117	Miami,	Ohio.	Rev. John Mason, Corresponding Secretary, Sugar Creek, Warren County, Ohio.
118	Scioto,	Ohio.	Rev. Samuel Comer, Corresponding Sec. near New Lancaster, Fairfield Co. Ohio.
119	Beaver,	Ohio.	Rev. Azariah Hawks, Corresponding Sec. New Lisbon, Columbiana Co. Ohio.
120	Straight Creek,	Ohio.	Rev. Thomas Ellrod, Corresponding Sec. near West Union, Adams Co. Ohio.
121	Muskingum,	Ohio.	Rev. Jacob Drake, Clerk of Association, Delaware, Delaware County, Ohio.
122	Mad. River,	Ohio.	Rev. John Thomas, Corresponding Sec. near Urbanna, Champaign Co. Ohio.
123	Wabash,	In. T.	Rev. Isaac Mc'Coy, Corresponding Sec. Maria, near Vincennes, Knox Co. In Ty.
124	White Water,	In. T.	Rev. Ezra Ferris, Corresponding Secretary, Lawrenceburg, Indiana Ty.
125	Silver Creek,	In. T.	James M'Coy, Esq. Corresponding Sec. near Charleston, Clark County, In. Ty.
126	Sab. Gen. Conf.	U.S.A.	Deacon William Stillman, Clerk, Hopkinton, Washington County, R. Island.

This Table is arranged according to what is conceived to be the most convenient geographical relations of the country. The associations belonging to each state are placed together, and ranged according to the dates of their respective constitutions. In cases of two or more being found in the same state to have been constituted in the same year, the letters of the alphabet decide the point of precedence. Those, the date of whose constitutions, is not yet ascertained are placed after the others. Of the 126 associations, there are 5 of the number, of whose churches information has not yet been received: but they probably contain not more than 40.—This, added to 2541, will give the whole number of churches in 126 associations, at 2581. In 121 of these, there are 1558 ordained ministers, and 365 licentiate preachers. Allowing about the same proportion of preachers as of churches to the other 5 associations, will make up the number 1586 ordained, and 367 unordained, preachers:—2581 churches, and only 1953 preachers! "*Pray ye therefore the Lord of the harvest, that he will send forth labourers.*" As appears by the minutes of 1815, there were baptized in the year, in 86 of the associations, 4600. Allowing the same proportion to the other 40, on whose minutes those baptized are not distinguished from those received by letter, will give 2139: whole number annually baptized 6739. All the members belonging to 109 of the associations, as seen on the preceding table, amount to 158,568. The same proportion will give to the other 17, 24722: total of all these associations 183230.

It is hoped, that the associations against whose names appear [blanks] in the preceding table, will, as soon as convenient, take measures to supply those indications on their minutes, annually, which will conduce to render the table complete. It is desirable to know these things. "*Is a candle brought to be put under a bushel?*" "*He that doeth truth cometh to the light.*"

MISSION SOCIETIES AUXILIARY TO THE BOARD.

- | | |
|----------------|---|
| MAINE. | 1. The Lincoln Baptist Female Cent Society for promoting the mission to the Indies. |
| | 2. The Maine Baptist Auxiliary Society to aid Foreign Missions. |
| NEW-HAMPSHIRE. | 3. The Dublin Society auxiliary to the Baptist Board of Foreign Missions. |
| | 4. [A Female Mue Society—supposed to be in Westmoreland.] |
| | 5. [Auxiliary Mission Society, within the bounds of the Meredith Association.] |
| VERMONT. | 6. The Union Society in Vermont and New-Hampshire auxiliary to Baptist Board For. Missions. |
| | 7. The Vermont Society auxiliary to the Baptist Board of Foreign Missions. |

No.	When Const.	States.	Chhs.	Minis.	Leeti.	Bapt.	All the Mmbs.	Times of Meetings of the Asso- ciations.	18 16.	Places of Meetings of the Associations.
79	1803	S. C.	25	12	3	34	1360	Saturday bef. 3d. Sabbath, 17 Aug.		Secona m: h: Pendleton District, S: C.
80	1808	S. C.	40	15	2	30	2553	Saturday bef: 3d: Sabbath, 14 Sept:		Big Stevens Creek m: h: S: Carolina.
81	1784	Geo.	36	15	3	81	3332	Friday bef: 2nd Sabbath, 11 October.		Beards m: h: Oglethorpe co: Georgia.
82	1794	Geo.	29	19		99	1838	Saturday bef. 4th Sabbath, 21 Sept:		Bethlehem, Washington county, Geo:
83	1798	Geo.	44	24	6	44	2882	Saturday before 4th Sabbath, 26 Oct:		Falling Creek, Elbert county, Geo:
84	1802	Geo.	33	15	6	292	5823	Saturday before 4th Sabbath, 26 Oct:		Black Swamp, St: Peters Dist: S: C:
85	1810	Geo.	41	20	6	70	2666	Saturday bef: 1st: Sab: Sept. 31 Aug:		Hebron, Jasper county, Georgia.
86	1814	Geo.	17	3	5	23	762	Saturday bef: 2nd: Sab: 9 November:		Mount Horeb, Pulaski county, Geor:
87	1807	M.T.	26	12	2	80	1048	Saturday bef: 3d: Sabbath, 19 Octob:		Clear Creek, Adams co: Miss: Tys
88	1814	M.T.	20	13	3	25	1300	Saturday bef: 1st Sabbath, 5 October:		Liberty m: h: Bedford co: Tennessee.
89	1786	Ten.	14	9	7	29	856	Second Friday, ninth of August.		Lick Creek, Green county, Tennes:
90	1802	Ten.	28	22	15	22	1620	Second Saturday, twelfth October.		Millers Cove, Blount count, Tennes:
91	1803	Ten.	32	27	6	22	2123	Saturday bef: 3rd Sabbath, 14 Sept:		Piney m: h: Hickman co: Tennessee.
92	1806	Ten.	21	17	2	42	1010	Saturday bef: 2nd Sabbath, 10 Aug:		Cave Spring, Robertson co: Tennes:
93	1808	Ten.	24	12	4	16	1618	Second Saturday, twelfth October.		Beans Creek, Franklin co: Tennes:
94	1810	Ten.	33	13	1	31	2167	Sat: bef: 2nd Sab: 7 Sept: 10 A: M:		East Station Camp, Sumner co: Ten:
95	1814	Ten.	8	8	1	9	399	Fourth Saturday, 28th September.		Collins River m: h: Warren co: Ten:
96	1785	Ky.	28	19	4	45	2791	Second Saturday, 10th of August.		Great Crossings, Scott county, Kenty:
97	1785	Ky.	29	15		14	1435	Second Friday, the 11th of October.		Otter Creek m: h: Hardin co: Ken:
98	1785	Ky.	37	44	30	70	1600	Fourth Saturday, the 24th August.		Gilberts Creek, Garrard co: Kentucky.
99	1793	Ky.	20	11	1	13	1239	Fourth Saturday, 24th of August.		Tates Creek, Madison county, Ken:
100	1798	Ky.	16	12		25	956	First Saturday, 7 Septemb. 11 A: M:		Braeken, Mason county, Kentucky.
101	1800	Ky.	18	8	5	16	1190	Fourth Saturday, the 27th of July.		Mount Pleasant, Barren county, Ken:
102	1802	Ky.	17	14	7	19	842	Fourth Friday, 27th of September.		Forks of Gunpowder, Boone co: Ken:
103	1802	Ky.	22	11	1	12	1845	Second Saturday, 14th of September.		Lulbergrud, Montgomery co. Kentue:
104	1802	Ky.	17	7	1	20	1120	Third Saturday, 17th of August.		Lower Hanging Fork, Lincoln co: K:
105	1803	Ky.	41	21	5	63	2838	First Saturday, 7th of September.		Buck Creek, Shelby county, Kentue:
106	1804	Ky.	20	15	8	85	1006	Third Saturday, 21st September.		Zion m: h: Adair county, Kentucky.
107	1804	Ky.	14	8	2	10	614	Third Saturday, 17th of August.		Casey Fork, Cumberland county, K:
108	1805	Ky.	10	8	4			Saturday bef: 3d Sabbath, 14 Sept:		Lawrence Creek, Mason county, K:
109	1809	Ky.	20	7		18	982	Second Saturday, 14th September.		Forks of Sias, Bourbon county, K:
110	1811	Ky.	20	12	1	27	851	First Saturday, 7th of September.		Sinking m: h: Pulaski county, K:
111	1812	Ky.	25	14	2	25	1295	Sat. bef: 4th Sabbath, 24th August.		Lick Fork, Warren co: Kentucky:
112	1813	Ky.	32	16	11	32	1859	Sat: bef: 3d Sabbath, 17th August.		Dolson m: h: Christian county, K:
113	1814	Ky.	12	6	4	9	403	First Saturday, the 5th of October.		Buffalo Shoal, Floyd co: Kentucky.
114	1814	Ky.	6	4		10	320	Third Saturday, 21st of September.		North Fork, Bracken co: Kentucky.
115	1815	Ky.	8	7		11	799	Third Saturday, 21st of September.		Mount Pleasant, Franklin county, K:
116	1815	Ky.						Friday before 4th Sabbath, 27 Sept		Concord m: h: Flat Lick, Knox co: K:
117	1797	Ohio.	28	9	7	28	1016	Sat. bef: 2nd Sabbath, 7 September.		Pleasant Run, Butler county, Ohio.
118	1805	Ohio.	10	8	4	7	400	Sat: bef: 4th Sabbath, 21 September.		Union church, Salt creek, Ross co. O:
119	1809	Ohio.	15	9	1	36	554	Thurs: bef: 4th Sab: 22 Aug: P: M:		Warren, Trumbull county, Ohio.
120	1812	Ohio.	6	3	1	14	122	Friday bef: 4th Sabbath, 23 August.		Brush Creek, Adams county, Ohio.
121	1813	Ohio.	16	7	6	86	519	Thurs. bef: 4th Sabbath, 22 August.		Washington Coshocton county, Ohio.
122	1814	Ohio.	14	10	4	26	336	Friday bef: 3d Sabbath, 13 Septem:		Nettle Creek, Champaign co: Ohio.
123	1809	In. T.	11	6	3	3	366	Third Saturday, 21st of September.		Maria, Knox county, Ind. Territory.
124	1809	In. T.	16	11	3	125	798	Friday bef: 2nd Saturday, 9 August.		Indian Creek, Butler county, Ind: T:
125	1811	In. T.	17	9	3	8	483	Fourth Saturday, 24th of August.		Upper B: River, Washing: co: In: T:
126	—	U.S.A	10	9	2		1034	Thurs. bef: 2d Sab: 12 Sept: 10 A: M:		Piscataway, Middlesex co. N. Jersey

Churches 2541, Ministers 1558, Licentiates 365, Baptized 4600, all the Members 158508.

8. [A Female Mite Society in Brandon.]

9. The Society for Shaftsbury and vicinity auxiliary to the Baptist Board of Foreign Missions.

MASSA- 10. The Boston Female Society for Missionary purposes.

CHU- 11. The Salem Bible Translation and Foreign Mission Society.

SETTS. 12. The Boston Baptist Society for propagating the Gospel in India and other foreign parts.

13. The India and Foreign Missionary Society of Haverhill and vicinity.

14. The Country Baptist Missionary Society.

15. The United Society of Plymouth county and vicinities aux. to the Bap. Board For. Missions.

16. The Society for Worcester county and vicinity aux. to the Baptist Board of Foreign Missions.

17. The Baptist Missionary Society for Norfolk county and vicinity constituted for the promotion of Missionary objects either Foreign or Domestic.

RHODE- 18. The Baptist Missionary Society in Rhode Island.

ISLAND. 19. The Evangelical Society of Bristol and Newport counties aux. to Bap. Board For. Missions.

20. The Bristol Female Mite Society to encourage and aid in diffusing the sacred scriptures and sending Missionaries among the destitute both at home and abroad.

CONN. 21. The Connecticut Society auxiliary to the Baptist Board of Foreign Missions.

NEW- 22. The New-York Baptist Society for the support of Foreign Missions.

YORK. 23. The New-York Baptist Female Society for promoting Forcing Missions.

24. The Utica Baptist Society to aid in Foreign Missions.

25. The New-York Middle District Society auxiliary to the Baptist Board of Foreign Missions.

26. The Baptist Society in Troy for propagating the gospel in India and other foreign parts.

27. Franklin Association as a Missionary Society.

28. The New-York Baptist Foreign and Domestic Mission Society.

29. The Female Cent Society of the First Baptist church and congregation in the city of N. York.

30. The Society of the counties of Saratoga, Washington, Warren, and Montgomery auxiliary to the Baptist Board of Foreign Missions.

31. The Female Mite Society of Whitestown to assist in sending the gospel among the heathen.

32. The Otsego Baptist Missionary Society.

33. The Madison Society auxiliary to the Baptist Board of Foreign Missions.
 34. The New-York Northern District Society auxiliary to the Baptist Board of Foreign Missions.
 35. The Orange county Society auxiliary to the Baptist board of Foreign Missions.
 36. [In the Ontario Association a society auxiliary to the Baptist Board of Foreign Missions.]
 37. The Henderson United Female Society to aid in Foreign Missions.
 38. [The Cayuga New-York Society auxiliary to the Baptist Board of Foreign Missions.]
 39. [In the Black river Association a society auxiliary to the Baptist Board of Foreign Missions.]
- NEW- 40. The Baptist Foreign Missionary Society of New-Jersey.
 JERSEY. 41. The East Jersey Baptist Society for Foreign and Domestic Missions.
- PENN- 42. The Philadelphia Baptist Society for Foreign Missions.
 SYLVA- 43. The Sansom street Baptist Female Society for promoting Foreign Evangelical Missions.
 NIA. 44. The Washington Female Mite Society to aid the Foreign Mission.
 45. Redstone Association a Missionary Society.
 46. The Junior Mission Society of the 2d Baptist church in Philadelphia.
- DELA. 47. The Delaware Branch Society for Foreign Missions.
- MD. 48. The Baltimore Baptist Missionary Society.
- D. COL. 49. The Washington Baptist Society for Foreign Missions.
- VIRGI- 50. The Richmond Baptist Foreign and Domestic Mission Society.
 NIA. 51. The Fredericksburg Female Baptist Society for Foreign Missions.
 52. The Richmond Female Baptist Society to aid Foreign and Domestic Missions.
 53. The Baptist Mission Society of Frederick county for propagating the gospel in India and other heathen countries.
 54. The Fredericksburg Baptist Foreign and Domestic Mission Society.
 55. The Roanoke Baptist Missionary Society for propagating the gospel among the heathen.
- N. CAR. 56. The North Carolina Baptist Society for Foreign Missions.
- S. CAR. 57. The General Committee for the Charleston Baptist Association Fund.
 58. The Beaufort District Baptist Society for Foreign Missions.
 59. [A Mission Society in Beaufort.]
- GEO. 60. The Powelton Baptist Society for Foreign Missions.
 61. The Sunbury Baptist auxiliary Missions Society.
 62. [In the bounds of the Ocmulgee Association a society auxiliary to the board.]
 63. The Hepzibah Baptist Society for itinerant and missionary efforts; [will, it is thought, ultimately assist the general fund. Also, the Great Ogechee church seems to have done what is equal to the formation of a society auxiliary to the board.]
- KEN- 64. The Kentucky Baptist Society for propagating the gospel.
 TUC- 65. The Green River Country Society auxiliary to the Baptist Board of Foreign Missions.
 KY. 66. The Bardstown Society auxiliary to the Baptist Board of Foreign Missions.
 67. The Mountsterling Society auxiliary to the Baptist Board of Foreign Missions.
 68. The Shelbyville Society auxiliary to the Baptist Board of Foreign Missions.
 69. The Washington Kentucky Missionary Society auxiliary to the Baptist Board of For. Miss.
- OHIO. 70. The Cincinnati Baptist Foreign Missionary Society.
 71. The Cincinnati Female Baptist Society for Missionary purposes.

Those in brackets are such whose exact title has not yet been obtained. The Female Societies in this list are such whose constitutions embrace, as their object, either in whole or in part, the foreign missionary design. There may be some of this description of which information has not yet been received. In each state they are arranged according to the date of their formation respectively, as far as this circumstance is known; but complete accuracy in this particular is not pretended. In a future publication the arrangement can be rectified.

(C) STATEMENT OF MONIES RECEIVED SUBSEQUENT TO THE 11th OF MAY, 1815, AND ONWARD TO THE 19th OF JUNE, 1816.

	1815.		D	C
May	12	By collection at N.Y. association. in the meeting-house of the 1st Baptist church, N.Y.	59	72
	19	By letter from W. C. Buck, Cor. Sec. of the Baptist missionary society, Fred. co. Va.	70	00
	21	By collection in the Baptist meeting-house, Roxborough, near the city of Philadelphia	8	45
	24	By Mrs. Smith, treasurer of Sansom st. Bap. Fem. soc. for foreign evan. missions, Phil.	203	00
	26	By collection in Sansom st. m. h. Phil. at the setting apart of G. H. Hough, missionary	58	00
	28	By collection in the Baptist meeting house, Frankfurt, near the city of Philadelphia	15	00
June	3	By the hand of Dr. S. from the Baltimore Baptist missionary society, Baltimore, Md.	151	00
	3	By collection taken up at the ordination of Mr. Ashton, 2d Hopewell, New Jersey	10	50
	4	By Thomas Baldwin Ripley, student in the ministry under Dr. Staughton, Philadelphia	2	00
	5	By Lavinia, a woman of colour, member of Sansom street Baptist church, Philadelphia	2	00
	11	By collection in the Baptist meeting-house. Middletown, Middlesex county, Conn.	38	13
	13	By J. Wilson, Esq. trea. of so. of Worcester co. &c. aux. to Bap. bd. of for. miss. Mass.	278	36
	23	By brother L. Farwell, Cambridge, Middlesex county, Massachusetts, a personal favor	3	00
	29	By collection at the Saratoga association, Kingsbury. N. Y. dols. 44 39—afterwards 1 28	45	67
July	1	By His Excellency Governor Galusha, Shaftsbury, Bennington county, Vermont	50	00
	2	By collection in the Baptist meeting-house, and given afterwards, at Troy, New York	76	64
	30	By collection taken up after missionary sermon, at Mountpleasant, in Pennsylvania	12	27
August	1	By collection taken up in a Presbyterian meeting-house, in Pittsburgh, Pennsylvania	41	50
	2	By collection in the court-house, Washington, Penn. dols. 40 47—given afterwards, 5 50	45	97
	6	By a collection taken up in the court-house, Zanesville, Muskingum county, Ohio	35	67
	13	By collection at Elkhorn asso. Ky. dols. 147 75—afterwards 4 80—for miss. report, 9 12	161	67
	20	By collection taken up at the South District association, in Mercer county, Kentucky	47	75

Amount carried up

1416 39

		Amount brought up		1416 30
August	27	By collection at Tates' creek asso. Ky. dolls. 36 25—afterwards 5 20—miss. report, 1 63	43 08	
	29	By four persons, Mount Olivet, Kentucky, after some remarks relative to mission:	1 00	
September	2	By the Rev. Thomas Ellrod, from Straight creek association, Ohio, mission report	2 25	
	3	By collection at Bracken association, Washington, Ky. dolls. 91 25—afterwards 37 12	128 37	
	4	By Mrs. Treekle, dol. 1—Mrs. Coburn 1—Mr. Furman 50 cts. <i>personal</i> , Washington, K.	2 50	
	5	By collection in the Baptist meeting-house, at Maysville, Mason county, Kentucky	14 00	
	10	By col. at Licking asso. Ky. 6 86—afterwards by J. Mason, 1—others 2—miss rep. 7 49	17 35	
	11	By Mrs. Blanchard, Lexington, Fayette county, Ky. 1—Master Horace Blanchard 1	2 00	
	18	By col. Russell's ck. asso. K. 87 25—by Rev. I. Hodgen, 26—by Rev. J. Chandler 1 25	114 50	
	24	By collection North Bend association, Campbell county, Ky. 27 18—mission report, 7 50	34 68	
October	24	By Rev. J. Taylor, 1 50—Rev. Mr. Allen, 0 50—Rev. A. Graves, 3— <i>personal</i> , Ky.	5 00	
	3	By collection after missionary sermon, Mountsterling, Montgomery county, Kentucky	77 82	
		By Rev. D. Barrow, Mountster, Ky. 0 50—Eman. asso. 14 06—for mission report, 4 13	18 69	
	8	By collection at the session of the Burning Spring association, Floyd county, Kentucky	9 82	
	11	By Mrs. Rose, an elderly widow lady, near Lexington, Fayette county, Kentucky	50	
	14	By col. Salein ass. 53—M. Pierson, 25—J. Hamilton, 3 50—others 19 50—mis. rep. 3 50	104 50	
	15	By Benj. Edwards, Jr. 1—his father 5—hand of Benj. Meason, 50 cents, Nelson co. Ky.	6 50	
	16	By the hand of the Rev. Dr. Blythe, from Mr. Issacher Pawling, Mercer county, Ky.	10 00	
	16	By col. in court-house, Bardstown, 32—lady 11 miles from do. 25 cts. Nelson county, Ky.	32 25	
	17	By col. Elizabeth, K. 9 87—Mrs. Crutcher, 5—Miss C. 1—Master C. 25 cts.—others, 2	18 12	
	22	By col. Nashville, Tenn. 60—afterwards of Thomas Yeatman, 3—Robert C. Foster, 5	63 00	
	23	By Rev. Mr. Blackburn, from a woman of colour, professor of religion, Nashville, Ten.	6	
	25	By collection in the court-house, Glasgow, Kentucky, 21 dollars—afterwards, 1 dollar	22 00	
	28	By collection taken up in the court-house, at Columbia, Adair county, Kentucky	3 50	
	29	By collection taken up in the court-house, at Greensburg, Green county, Kentucky	20 00	
November	30	By brother Conover, residing near Columbia, in the county of Adair, Kentucky	1 00	
	3	By collection in the court-house, and 1 dollar afterwards, Versailles, Woodford co. Ky.	30 38	
	6	By col. Lex. 153—by Dr. B. from Mrs. E. J. Parker, 50—Miss S. Howard 5—others, 42	250 09	
	12	By col. South Kentucky association, Hardin county, Kentucky 10 50—afterwards, 4 97	15 47	
	13	By a few persons after lecture at Grassy Lick church, Montgomery county, Kentucky	2 45	
	20	By collection in the Academy, and given afterwards, Winchester, Clarke county, Ky.	63 15	
	26	By collection in the court-house, Shelbyville, Kentucky, 59 44—Rev. Starke Dupuy, 1	60 44	
	27	By collection Harrod's creek, Ky. 10 63—hand of Jonathan Nixon, from the church, 18	28 63	
	28	By Rev. Mr. Keller, 1 50—man and woman of colour, 1—bro. Powel, 1 50—another 25 c.	4 25	
December	29	By col. Louisville, Ky. 38 87—G. Hickes, 2 50—S. Ferguson, 1 50—B. Bridges, 75 cts.	43 62	
	3	By Isaac Galland, town of Liverpool, in the county of Knox, Indiana Territory	1 00	
	3	By Rev. Isaac M'Coy, from Wabash association, Indiana Territory, for mission report	3 38	
	6	By Rev. Alexander Devin, near Princeton, Gibson county, Ind. Ter. for translation	2 00	
	9	By Rev. Ezra Ferris, Lawrenceburg, Dearborn county, Indiana Territory, <i>personal</i>	3 00	
	10	By a collection taken up in Jeffersonville, Harrison county, Indiana Territory	6 62	
	18	By the hand of the Rev. Silas M. Noel, per collection in Frankfort, Franklin co. Ky.	50 00	
	24	By col. Cincinnati, Ohio, 71 25—Rev. J. Kemper, 1—Lady, by a little boy, 2—others, 3	77 25	
	25	By Female society of Cincinnati for charitable purposes, 20—Mrs. Gano, 5— <i>personal</i>	25 00	
1816. Jan.	1	By collection in the Rev. Mr. Wilson's meeting-house, Presbyterian, Chillicothe	36 25	
	2	By John Hellings, 2 50—hand of Mrs. Hellings, 25 cts.—Master John Has Curtis, 12 cts.	2 87	
	7	By col. Methodist meeting-house, Flemingsburg, Ky. 10—afterwards, Thomas Hale, 3	13 00	
	9	By the hand of Mr. ——— Baskett, of Nicholas county, Kentucky, a <i>personal favor</i>	2 00	
February	9	By the hand of Issacher Pawling, Mercer county, Kentucky, two guineas, sold for	10 00	
	11	By Daniel James, collection at Cumberland river association, 4—mission report, 4	8 00	
	15	By the hand of Philip Lawson, Sulphur Spring church, Cumberland county, Kentucky	1 00	
March	6	By the hand of the Rev. West Walker, Knox county, Tennessee, a <i>personal favor</i>	5 50	
	10	By Rev. Mr. Witt, 1—Col. Roldye, 1—D. Murrell, 1—hand of D. Murrell, 6 50, Ten.	9 50	
	18	By J. Howard, 50 cts—hand of do. from J. Calfee, 2—W. Ross, 1—Wythe county, Va.	3 50	
April	2	By the hand of the Rev. John Bryce, from a lady in the city of Richmond, Virginia	1 00	
	17	By the hand of Rev. J. Poindexter, Louisa, Va. 5—for the mission, 5—a <i>personal favor</i>	10 00	
	20	By Mason French, Goochland county, Va. 2—Mr. Grubbs, Hanover county, Virginia, 2	4 00	
	24	By Rev. R. Dabbs, Char. V. 5—Col. Read, 5—others, 5—W. Dabbs, 2—1 of do. <i>personal</i>	17 00	
	27	By col. at the Flat river association, Buffalo meeting-house, M-eckenburg county, Va.	20 25	
	28	By hand of B. Lester, Charlotte, co. 7—collection at Meherrin ass. 100—Meck. co. Va.	107 00	
May	29	By hd. of ck. Meherrin asso. 11 50—hand of Rev. Mr. Shelburn, 5—another 2—other, 1	19 50	
	1	By the Rev. J. Bryce, from Richmond Baptist foreign & domestic miss. society, Va.	289 00	
	1	By Rev. J. Bryce, from the Richmond Female Baptist missionary society, Richmond	130 00	
	2	By J. Newby, from the Fredericksburg foreign & domestic missionary society, Va.	50 00	
	7	By the Rev. Jesse Mercer, from the Georgia association, Green county, Georgia	21 00	
	7	By the Rev. William C. Buck, from the Ketocton association, Virginia, mission report	14 38	
	8	By his excellency Governor Worthington, of Ohio, 6—a lady of Chillicothe, Ohio, 10	16 00	
	9	By letter from Mrs. Hellings, from the Female Benevolent society of Chillicothe, Ohio	5 00	
	10	By the hand of Mrs. Ralston, from the Female Bible & Char. society of Lebanon, Ohio	70 00	
June	29	By George Curwen, Lower Merion, in the county of Montgomery, Pennsylvania	5 00	
	6	By collection at the Warwick association, Belford, West Chester county, New-York	35 11	
	9	By collection in the Congregational meeting-house, Stamford, Fairfield county, Conn.	12 36	
		By sale of Report, including 10 dls. from Rev. W. T. Brantly, & 6 75 from br. Chessman	51 52	
		By William Lancaster, Spartansburg, Spartansburg District, S. Carolina, in a letter	2 00	
		By James Whitaker, Esq. Buncombe county, N. C. in a letter, for mission report	3 00	
		By S. M'Creary, Chester District, South Carolina, from the Bethel association, S. C.	13 00	
		By the Rev. Wm. P. Biddle, Newbern, North Carolina, from the Neuse association	21 31	
		By the Rev. Daniel Mason, Craftsbury, Orleans county, Vt. from Danville association	5 40	
		By the Rev. George D. Sweet, from the Great Ogechee church, Bryan county, Geo.	154 95	

Whole amount received from the 11th of May, 1815, to the 19th of June, 1816, Dolls. 4064 83
 From which deduct the amount of *personal favors*, indicated in the preceding, 27 00

Will leave a balance in favor of the Board of Missions to the amount of Dolls. 3977 83

Expenditures from the 11th of May, 1815, to the 19th of June, 1816, inclusive.

	D	C
To Mr. Fry's bill for printing & stiching the Report, and printing a circular,	318	00
To Mr. Duffy's bill for copper-plate paper, for the engraving in the report,	11	00
To Mr. Gyon's bill for the blotting paper over the engraving in the report,	3	37
To freight and other expenses connected with the distribution of the report,	17	62
To wrapping, blotting and writing paper, and maps, with quills, twine, &c.	62	27
To postage of the Corresponding Secretary, and of the Agent of the Board,	92	86
To horse hire, horse keeping, horse feed upon the road, horse shoeing, &c.	79	43
To damage by a horse foundering, and being ruined while journeying,	23	63
To stage fare, steam boat fare, toll bridges, toll gates, ferries, &c. &c. &c.	56	05
To repairs of waggon and harness, saddle, saddle-bags, and saddle blankets,	70	93
To various other incidental, but unavoidable expenses while travelling,	113	44
To fifty-eight weeks service, viz: from 10th May, 1815, to 19th June, 1816,	464	00-1312 60
Balance in favor of the Board, after meeting all these various expenditures,	Dolls.	2665 23

The preceding account audited and approved, June 20, 1816,

THOMAS SHIELDS.
WILLIAM STAUGHTON.

That these various expenditures, including the publication of the Report of the Board, and the distributing of the same throughout all the United States—the postage of the Corresponding Secretary—and the compensation allowed the Agent, and his expenses for a year and six weeks, meeting, too, all the contingent necessities incident to journeying at least five or six thousand miles or more, should still be comprehended in such narrow limits, is imputable very much to the liberal kindness of many individuals; keeping him and his horse, getting his horse shod, and furnishing others for short journeyings, gratuitously, and refusing to receive compensation, not only in private families, but frequently in houses of public entertainment. These facts are the more gratifying, and adverted to with the higher satisfaction, not only as lessening the expenses necessarily incurred in prosecuting the great missionary object, but as indicating the extensively favourable countenance of a generous public towards this momentous, evangelical, and benevolent cause! In this connexion it will not be improper to allow indulgence to the emotions of gratitude for personal favours, and to record a tribute of thankfulness, both for the kind donatives mentioned in the foregoing statement, and for many other kindnesses, particularly for several articles of wearing apparel, &c. by dear friends in Philadelphia, in Washington, Pa. in Cincinnati, Ohio, in Lexington and other places in Kentucky, and for a complete suit by dear friends in Richmond, Virginia. May the good Lord reward them with the ample blessings of his grace!

It will be perceived that some of the items in the early part of the foregoing statement of monies received, were mentioned in the Report of the Board last year—subsequent, however, to the date of the Treasurer's accounts and my settlement with him. This is the reason why they are again mentioned. It may be proper also just to remark, that several collections have been taken up on occasions of my preaching, which were not put into my hands, but either have been, or will be forwarded to the Treasurer through other channels.

The Baptist Board of Foreign Missions for the United States in account current with John Caudwell, their Treasurer,

	Dr.	D	C
1815.			
June 6. To cash per order in favor of George H. Hough	500	00	
July 29. To cash per order in favor of George H. Hough	126	54	
Sept. 28. To cash per order in favor of George H. Hough	1500	00	
Nov. 30. To cash per order in favor of George H. Hough	398	33	
1816.			
Feb. 20. To United States Stock, 2500, at 6 per cent. 92	2300	00	
To commission, 5 75—To postages, 15 54		21	29
To United States Stock, 1199 54—6 per cent. 92 1-2	1109	57	
To commission		2	77
June 22. To cash per order in favor of Luther Rice	1312	60	
To balance carried to the credit of new account			6174 16
			13445 28

1815.

Contra

Cr.

	D	C
May 11. By balance brought to new account	904	13
29. By L. Pierce, from United Society of Plymouth county & vicinities, aux. to the Board, Mass.	200	00
31. By D. Adams, from the General Committee for the Charleston Baptist association, S. C.	300	00
31. By J. Loring, from the Boston Baptist society for propagating the gospel in India, &c.	200	00
June 1. By L. Austin, from the Country Baptist Missionary society, Leyden association, Mass.	65	00
23. By Rev. C. Douglass, from the Utica Baptist society to aid foreign missions, New-York	193	00
July 7. By interest of United States Stock, 37 50—Bank dividend, 9 00	46	50
By T. Shields, Esq. from the Philadelphia Baptist society for foreign missions, Phila.	625	00
17. By S. Eddy, Esq. from the Baptist Missionary society in Providence, Rhode-Island	124	00
By New-York Association, per collection in the m. house of the 1st Baptist church, N. Y.	59	72
By the Baptist Mission society of Frederick county for propagating the gospel, Va.	70	00
By collection in the Baptist meeting house in Roxborough near Philadelphia, Penn.	8	45
By the Sansom street Baptist Female society for promoting foreign evan. missions, Phil.	203	00
By col. in Sansom street Baptist m. h. on setting apart br. G. H. Hough to the mission	53	00
Amount carried up,		3146 80

		D	C.
	Amount brought up,	3146	80
July 7.	By collection in Frankford, near Philadelphia	15	00
	By his excellency Governor Galusha, Shaftsbury, Vermont	50	00
28.	By T. Gillison, Esq. from the Beaufort Bap. District society for foreign missions, S. Carolina	238	50
Aug. 14.	By the Franklin Association, New-York	20	00
Sept. 9.	By E. Moore, from the Connecticut society auxiliary to the Baptist Board for. missions, Con.	300	00
18.	By J. Watts, from the Baptist society in Troy for propagating the gospel, &c. New-York	43	00
23.	By G. H. Hough, Boston, Mass. ditto ditto	3	00
29.	By S. Eddy, Esq. from the Warren Association, Rhode-Island	75	82
Oct. 4.	By interest on United States stock	37	50
17.	By A. Forbes, Esq. from the Union society in Vt. & N. H. auxiliary to the Bap. Bd. &c. Vt.	400	00
	By Samuel R. Green, New York	5	00
18.	By the Rev. Elisha Cushman, from the Hartford association, Connecticut	83	78
Nov. 6.	By J. Conant, Esq. from the Vermont society auxiliary to the Bap. Board for. miss. Vt.	150	00
13.	By R. H. Kimball, from the India and foreign missionary society, Haverhill & vicinity, Mas.	113	00
20.	By the Rev. S. Goodale, from the Ontario Baptist association, New-York	20	00
24.	By the Rev. John M. Peck, collected in Chenango county, New-York	28	00
30.	By Mrs. Charlotte H. White, Philadelphia, [gone since to India with Mr. and Mrs. Hough]	200	00
Dec. 23.	By the Rev. J. Bryce, from the Richmond Foreign and Domestic mission society, Va.	237	00
Jan. 2, 1816.	By interest on United States stock	37	50
	By Bank dividend	10	50
4.	By B. Stout, Esq. from the Kentucky Baptist society for propagating the gospel, Kentucky	508	74
16.	By D. Adams, Esq. from the General Committee for the Charleston Baptist association fund	742	80
23.	By E. Secomb, Esq. from the Salem Bible Translation and Foreign Mission society, Mass.	200	00
31.	By the Rev. E. Barber, Greenwich, Saratoga county, New-York	26	70
	By the same from a Female Mite society	21	00
Feb. 6.	By J. Loring, Esq. from the Boston Bap. soc. for propagating the gospel in India, &c. Mass.	400	00
Mar. 26.	By E. Runyan, Esq. from the East Jersey Bap. soc. for For. and Domestic missions, N. J.	100	00
April 1.	By the Rev. Dr. Rogers, from the church in Cohansey, New-Jersey	10	00
	By the same, from R. Watkins, Esq. Pennsylvania	10	00
3.	By interest on United States stock	75	00
	By Mrs. Walker, from the Fredericksburg Female Baptist society for Foreign Missions, Va.	107	00
4.	By W. W. Todd, Esq. from the New-York Baptist Foreign and Domestic miss. society, N. Y.	100	00
15.	By Mrs. E. Withington, from the N. Y. Bap. Female society for promoting for. miss. N. Y.	300	00
26.	By the Rev. Dr. Staughton, from the Cincinnati Foreign Missionary Society, Ohio	70	75
	By the same, from the Cincinnati Female Baptist society for missionary purposes, Ohio	44	50
	By the same, from the Rev. Mr. Deniston, ditto	11	00
	By the same, from Dr. Skelton, Pittsburgh, Pennsylvania	5	00
	By the same, from the Rev. John Miller, ——— county, Pennsylvania	3	00
May 9.	By the Rev. E. Comstock, from the Cayuga Foreign Mission society, N. Y.	93	63
	By the same, from a Female Mite society, ditto ditto	11	47
	By the Rev. Solomon Goodale, Bristol, Ontario county, New-York	77	00
	By Mr. J. Wilson, from the Middle Dis. soc. auxiliary to the Bap. Bd. foreign missions, N. Y.	100	00
11.	By Mr. E. Adams, from the Orange county soc. auxiliary to the Bap. Bd. of for. miss. N. Y.	63	00
25.	By Mr. S. Payne, from the Madison society auxiliary to the Bap. Bd. foreign missions, N. Y.	125	00
30.	By the Rev. Wm. T. Brantly, from an auxiliary mission society in Beaufort, South Carolina	100	00
June 1.	By John Withington, Esq. from the New-York Baptist society for foreign missions, N. Y.	236	34
	By the Rev. Mr. Brownfield, from the Red stone association, Pennsylvania	58	00
17.	By the Rev. Mr. Richards, from the Delaware Branch society for foreign missions, Delaware	35	53
	By the Rev. I. Matteson, from the Country Bap. miss. soc. in the Leyden association, Mas.	103	00
	By the same, from the society for Shaftsbury and vicinity aux. to the Bap. Bd. for. miss. Vt.	88	00
	By the same, from the Shaftsbury Female Mite society, Vermont	17	29
21.	By the Sansom street Bap. Female society for promoting foreign evangelical missions, Phil.	184	25
	By Thomas Shields, Esq. from the Philadelphia Baptist society for foreign missions, Phila.	122	00
22.	By the Rev. Dr. Staughton, from the Philadelphia Baptist society for foreign missions, Phil.	208	88
	By the Rev. Wm. White, from the Junior Mission society in the 2d Baptist church, Phila.	80	00
	By the hand of Luther Rice, from the Baltimore Baptist missionary society, Maryland	151	00
	By the same, from the society for Worcester co. and vicinities auxiliary to the Board, Mas.	278	36
	By the same, from the Richmond Baptist Foreign and Domestic mission society, Richmond	289	00
	By the same, from the Richmond Fem. Bap. soc. to aid foreign and domestic missions, Va.	130	00
	By the same, from the Fredericksburg Bap. Foreign and Domestic mission society, Virginia	50	00
	By the same, from the Chillicothe Female Benevolent society, Chillicothe, Ohio,	5	00
	By the same, from the Female Bible and Charitable society of Lebanon, Ohio	70	00
	By the same, from the Female society of Cincinnati for charitable purposes, Ohio	20	00
	By the same, from Elder A. Devin, near Princeton, Indiana Territory, for translations	2	00
	By collection in the meeting-house of the 1st Baptist church in New-York city	26	54
	By Elder C. Douglass, from the Utica Baptist society to aid in foreign missions, New-York	174	50
	By do. from the Fem. Mite soc. in Whitesboro', to assist in sending the gospel to the heathen	40	00
	By the same, from the Utica Mite society, New-York	25	00
	By the same, from the Female Mite society in Paris, New-York	12	00
	By Luther Rice, from various sources	2518	03

Dolls. 13445 26.

We, the subscribers, being appointed a committee to audit the Treasurer's accounts, do hereby certify, that we have carefully examined the receipts and expenditures, as stated in the above, and do find the balance in the hands of the Treasurer six thousand one hundred seventy-four dollars and sixteen cents due to the society.

B. ALLISON.
LEWIS RICHARDS.

MISSION TO BURMAH.

It will be recollected that in the Report of the Board, last year, some account was given of the Burman empire, and the providential manner in which brother and sister Judson were conveyed to Rangoon: and also that Mr. Felix Carey was about to remove from that place to Ava, the capital of the country. The following extracts from letters and journals, which have arrived subsequently to that publication, will contribute to disclose still more the state of things in that dark region, and to deepen a conviction of the importance of making known there the GLORIOUS GOSPEL, which alone reveals that power and grace of the Almighty which can redeem from the degradations and miseries of vice, a people *laden with iniquity*.

The latest communication from brother Judson published in the former Report, bears date 7th January, 1814. About the same time, he wrote thus to Mr. Ward at Serampore: "It is a subject of daily thanksgiving with us, that we have been brought hither. But we dare not boast of to-morrow. We feel, that it is infinitely easy for God to leave us to be discontented, and forsake our post. We, therefore, beg your prayers, that when tribulation or persecution arises, we may not fall away."

"Brother Felix Carey, in a late interview with his Burman majesty and the prince, was received with much kindness. He sat with the king and prince several hours, conversing on different topics, and took the liberty of suggesting, in a cautious manner, several things by which the empire might be improved. His majesty asked why the christians in connexion with us did not worship images like the Portuguese. Brother F. quoted a sentence from the Burman writings, and hinted the impossibility of forming an image of an invisible spirit. His majesty, addressing himself to his courtiers, said, "He is right." He gave our brother a gold medal, with an honourable title, and suggested, that if brother Felix would wear the Burman dress, he would present him with several suits of rich apparel: this he declined, assuring his majesty that he was ready to serve him on all occasions, but that he could not change his dress, nor his religion."

Mr. Judson, in February following, thus writes:—"The Dalahmyoo-Thoogyee was lately beheaded in the streets by an assassin, who, it appears, was employed by his steward. All concerned in the conspiracy have been taken. Instances of robbery frequently occur; some very daring. Seven robbers were lately cut in pieces at the place of execution. What a world sin has made! How precious is the gospel of peace!"

The horrible condition of society in that quarter presents a still more frightful, and appalling aspect, in the following account of "*Punishments practised by the Burmans*, communicated by a gentleman resident there," extracted from the "Periodical Accounts." But while such a deplorable state of things should awaken pity, and excite every possible effort to diffuse the mild influence of the gospel there, it is consoling and animating to learn that the Missionaries, in the midst of such terrifying wretchedness, ARE NOT DISCOURAGED.

"Every species of punishment of which the human mind can possibly conceive, is continually practised in this country. The nature

and degree of the punishment depends entirely upon the whim and caprice of the ruling power who issues the mandate. However, there are some punishments more common than others; but these again vary both in degree and kind, according to the crime, and the character and sex of the criminal; except a departure from the general rule be made from anger or revenge, which is not unfrequently the case.

“ The following are some which frequently occur, and may be divided into three classes—capital, severe, and trivial punishments.

“ Among the first class may be placed—beheading; crucifying; starvation; ripping open the body; sawing; piercing through; flogging upon the breast to death; scorching to death by the rays of the sun; blowing up with gun-powder or some other combustible materials; pouring hot lead down the throat; scalding to death by plunging into hot oil; shooting with fire-arms or arrows; spearing to death; squeezing to death by pressing a nut of the beetle tree on each temple between two bamboos until the eyes and brains start out of the head; drowning; beating to death on the head with a large cudgel; giving to wild beasts; and roasting on a slow or quick fire.

“ Severe punishments are such as cutting off the hands, feet, ears, nose, tongue, &c.; extracting the eyes; flogging upon the breast; tying the arms with a thin cord until it cuts down to the bone; hanging up by the heels; hanging up by the tip of the fingers; exposing to the rays of the sun; and banishment into forests, from which it is almost impossible to escape.

“ Among trivial punishments may be reckoned flogging; marking the crime in legible characters upon the face or breast of the criminal, and condemning him to perform the office of public executioner for life; squeezing the legs or arms between two bamboos; confinement in the stocks with the legs and arms extended as far as possible. Such punishments as hanging, shooting, exposing in the pillory, burning the hands, condemning to a long confinement, and hard labour, are seldom practised: banishment is not often heard of.

“ It often happens that several of the severe or trivial punishments, above-mentioned, are inflicted on a criminal previous to his being finally executed. Instances not unfrequently occur that a person, after being nailed by the hands and feet to a cross, has most of the members amputated, one by one, before he receives his mortal wound. Sometimes the punishment, though small in its kind, is continued as long as life remains; and frequently so many various punishments of a trivial nature are inflicted, that death is the inevitable consequence: united together, they form capital punishments, severe in the extreme, and horrid to reflect upon; and yet these are the most common.

“ Frequently the innocent suffer with the guilty; as a wife for the fault of her husband, and children for the crime of their parents: even a whole family is extirpated for the fault of a single individual, and servants are cut off for the crimes of their masters. These kind of punishments, however, seldom occur but from sudden anger or revenge; except in the case of deserters, and persons guilty of treason.

“ When a person of royal extraction is to receive a capital punish-

ment, it is generally done by drowning. In the first place the person is tied hands and feet, then sewed up in a red bag, which again is sometimes put into a jar, and thus the culprit is put into the water with a weight sufficient to sink him. This practice is resorted to because it is reckoned a sin to spill royal blood.

"Women, comparatively speaking, are seldom the subjects of capital punishments. When an instance occurs, it is generally for some great crime. When they are executed, it is generally done by knocking their brains out with a large cudgel; but sometimes they are ripped open, or blown up, or given to a tiger or some other wild beast.

"The bodies of criminals are always exposed to public view for three days; after which they are shovelled into a hole and covered with earth, not being permitted the honour of being burnt.

"Criminal causes are frequently tried by ordeal before the judgment is passed.

"I will now just relate what punishments have been inflicted merely in the town of Rangoon, since my residence in this country, a period of not more than four years. I witnessed the execution of some of the criminals, and others I saw immediately after.

"One man had boiling lead poured down his throat, which immediately burst out from his neck and other parts of his body.

"Four or five persons, after being nailed through their hands and feet to a scaffold, had their tongues cut out, their mouths slit open from ear to ear, then their ears cut off, and finally their bodies ripped open.

"Six persons were crucified. Their hands and feet were nailed to a scaffold; their eyes were then extracted with a blunt hook; and in this condition they were left to expire: two died in the course of four days; the rest were liberated, but died of mortification on the sixth or seventh day.

"Four other persons were crucified; but instead of being nailed they were tied with their hands and feet stretched at full length in an erect posture. In this position they were to remain till death, and food was given them in order to prolong their miserable existence. In these kinds of punishment, the legs and feet swell and mortify at the expiration of three or four days. Some are said to live in this state for a fortnight, and expire from fatigue and mortification. The four persons I saw were liberated at the end of three or four days.

"Another man had a large bamboo run through his body, which killed him instantly.

"Two men had their bodies ripped up sufficient to admit the protrusion of a small part of the intestines; and after being secured by cords, in an erect posture, upon bamboo rafters, with the hands and feet at full stretch, were set adrift in the river, to float up and down for public inspection.

"I do not exactly recollect how many have been beheaded; but there must have been upwards of twenty.

"One man was sawn from the shoulder-bone downwards till his bowels gushed out.

"One woman was beat to death with a large cudgel.

"Five persons, consisting of a man, his wife, (far advanced in preg-

nancy,) his child, about five years of age, and two other men were led to the place of execution; the men were sentenced to be crucified and opened. Every thing was prepared, and the executioner was standing by ready to perform his bloody office, and even boasting that he was able to perform it neatly; but a reprieve arriving, the execution was prevented.

“Several amputations of hands and feet have taken place: some have died from the loss of blood, but the greater part survived.

“These are most of the punishments I have seen or heard of during my residence in Rangoon; but many other instances happened while I was occasionally absent, of which I have not given a relation. As for the crimes for which these punishments were inflicted, some appeared to deserve death; others were of a trivial nature, and some of the victims were completely innocent.”

Extract from Mrs. Judson's Journal, and Letter to her sisters, dated at Rangoon, began September 1813, and continued till September 1814.

“DEAR SISTERS,

“NOT more refreshing to the thirsty sons of Afric is the cooling stream; nor more luxurious to the meagre, half-starved native Andaman, is a morsel of food, than your letters to our weary and almost famished feelings. Two long years and a half had elapsed since we left our native country without our hearing one word from any of our American friends. Thirteen months of this have been spent in the cruel, avaricious, benighted country of Burmah, without a single christian friend or female companion of any kind.

“Our home is in the Mission house built by the English Baptist Society, on the first arrival of Messrs. Chater and Carey in this country. It is large and convenient, situated in a rural place about half a mile from the walls of the town. We have gardens enclosed, containing about two acres of ground, full of fruit trees of various kinds. In the dry season, our situation is very agreeable. We often enjoy a pleasant walk, within our own enclosure, or in some of the adjoining villages.

“September 20th.—This is the first Sabbath that we have united in commemorating the dying love of Christ at his table. Though but two in number, we feel the command as binding, and the privilege as great as if there were more, and we have indeed found it refreshing to our souls.

“December 11. To-day for the first time, I have visited the wife of the viceroy. I was introduced to her by a French lady, who has frequently visited her. When we first arrived at the government house, she was not up, consequently, we had to wait some time. But the inferior wives of the viceroy diverted us much by their curiosity, in minutely examining every thing we had on, and by trying on our gloves, bonnets, &c. At last her highness made her appearance, dressed richly in the Burman fashion, with a long silver pipe at her mouth smoking. At her appearance, all the other wives took their seats at a respectful distance, and sat in a crouching posture without speaking. She received me very politely, took me by the hand, seated me upon a mat, and herself by me. She excused her-

self for not coming in sooner, saying she was unwell. One of the women brought her a bunch of flowers, of which she took several and ornamented her cap. She was very inquisitive whether I had a husband and children, whether I was my husband's first wife, meaning by this, whether I was the highest among them, supposing that my husband like the Burmans had many wives; and whether I intended tarrying long in the country.

"When the viceroy came in, I really trembled; for I never before beheld such a savage looking creature. His long robe and enormous spear not a little increased my dread. He spoke to me, however, very condescendingly, and asked if I would drink some rum or wine. When I arose to go, her highness again took my hand, told me she was happy to see me, that I must come to see her every day, for I was like a sister to her. She led me to the door, and I made my *salam* and departed. My only object in visiting her was, that if we should get into any difficulty with the Burmans, I could have access to her, when perhaps it would not be possible for Mr. Judson to get access to the viceroy. One can obtain almost any favour from her, by making a small present. We intend to have as little to do with government people as possible, as our usefulness will probably be among the common people. Mr. Judson lately visited the viceroy, when he scarcely deigned to look at him, as English *men* are no uncommon sight in this country; but an English *female* is quite a curiosity.

"January 11, 1815. Yesterday we left the Mission house, and moved into one in town, partly through fear of robbers, and partly for the sake of being more with the natives, and learning more of their habits and manners. We shall also be in a way of getting the language much quicker, as we shall hear it spoken much more frequently than we could in the other house.

"January 18. Our ears are continually filled with the intelligence of robberies and murders. Last night a band of fifteen or twenty attacked a house very near the one we had just left; and after stabbing the owner, robbed the house of every thing they could find. The robbers were armed with large knives, spears, and guns, which put all the people around in such fear that none dared to go to the assistance of the sufferers.

"This evening Mr. Judson and myself went to see the poor man who was stabbed. We found him lying in his bed in great distress, surrounded by his Burman friends, who appeared to sympathise in his affliction. The poor man was anxious to know if Mr. Judson could tell whether he would live by feeling his pulse; but Mr. Judson told him he was not a doctor. The viceroy is very much enraged at this daring attempt, and has sent one of his principal officers with three hundred men, in search of them. All these things teach us the great need of the gospel among this poor people. They also teach us the need of being constantly prepared for a sudden violent death. O that the time may soon come when this people will be able to read the scriptures of truth in their own language, and believe in that Saviour who is not only able to save them from such dreadful crimes, but to save their immortal souls from eternal misery!

"January 20. In consequence of the robbery committed a few days ago, the viceroy ordered seven thieves to be executed. It was dark when they arrived at the place of execution. They were tied up by the hands and feet, and then cut open and left with their bowels hanging out. They are to remain a spectacle to others for three days, and then to be buried. Their immortal souls entered the eternal world, without having ever heard of Him who was put to death as a malefactor to save the guilty.

"A native of respectability came into our house soon after the execution, and Mr. Judson asked him where the souls of the robbers were gone? He said he did not know; and asked, if the souls of wicked men did not enter into other bodies, and live in the world again? Mr. J. told him no, but they were fixed immoveably in another state of existence.

"January 22. To-day we have witnessed the Burman ceremonies of burying a person of rank and respectability. He was nephew to the present viceroy, and son of a neighbouring governor. He was killed in Rangoon accidentally by the discharge of his gun. The procession was formed by a number of Burmans armed with spears and bamboos to keep the croud in order. Some of the inferior members of government next, then all the articles of use and wearing apparel of the deceased, such as his beetle box, drinking cup, spitting cup, looking glass, &c. The father and train preceded; the wife, mother, and sisters followed the corpse in palankeens. The viceroy, wife, and family, on large elephants, concluded the procession. The croud followed promiscuously; it was very great. All the petty governors and principal inhabitants of Rangoon were present; yet there was as perfect order and regularity as there could have been in a christian country. The corpse was carried some way out of town to a large pagoda, and burnt, when the bones were collected to be buried. At the place of burning, great quantities of fruit, cloth, and money, were distributed among the poor, by the parents of the youth who died.

"January 27. To-day we are informed of the assassination of the governor of the country the other side of the river. On the opposite side of the river there is a province of the Burman empire, governed by one who is not under the control of the viceroy of Rangoon. He was returning from the great funeral above-mentioned, had nearly reached his house, when a man on a sudden started up, and with one stroke severed his head from his body. In the bustle and confusion of his attendants the murderer escaped. The assassin, however, was found, and the plot discovered. It had its origin with the head steward of the governor, who intended, after the execution of his master, to seize on his property, go up to the king, and buy the office which his master had lately sustained. He was put to the torture, and the above confession extorted from him. He was afterwards put to death in a most cruel manner, having most of his bones broken, and left to languish out his miserable existence in a prison in chains. He lived five, or six days, in this terrible condition. All who were concerned with him were punished in various ways. All the immense property of this governor goes to the king, as he left no children, though several wives remain.

"Sabbath-day, March 20. To-day, as usual, we came to our house out of town, that we might enjoy the Sabbath in a still, quiet way. We had but just arrived, when one of the servants informed us that there was a fire near the town. We hastened to the place whence the fire proceeded, and beheld several houses all in flames, in a range which led directly to the town; and as we saw no exertions to extinguish it, we concluded the whole town would be destroyed. We set off immediately for our house in town, that we might remove our furniture and things that were there; but when we came to the town-gate it was shut. The poor people in their fright had shut the gate, ignorantly imagining they could shut the fire out, though the walls and gates were made entirely of wood. After waiting, however, for some time, the gate was opened, and in a short time we removed in safety all our things into the mission house. The fire continued to rage all day, and swept away almost all the town, walls, gates, &c. We felt grateful to God that not a hair of our heads was injured; and that while thousands of families were deprived of a shelter from the burning sun, we had a comfortable house, and the necessaries of life. Though we are here exposed to thieves and robbers, yet HE who has preserved us in every emergency, is still our

trust and confidence, and is still able to protect us. We feel that our privileges and enjoyments are so far superior to all around us, that instead of complaining of our privations in this heathen land, we ought to be very thankful for the many and great mercies we enjoy.

"April 16. Mr. Carey has lately returned from Calcutta, and much refreshed our minds with letters and intelligence from our friends there. We are so much debarred from all social intercourse with the rest of the christian world, that the least intelligence we receive from our friends is a great luxury. We feel more and more convinced, that the gospel must be introduced into this country through many trials and difficulties, through much self-denial and earnest prayer. The strong prejudices of the Burmans; their foolish conceit of superiority over other nations; the wickedness of their lives, together with the plausibility of their own religious tenets, make a formidable appearance in the way of their receiving the strict requirements of the gospel of Jesus. But all things are possible with God, and he is our only hope and confidence. He can make mountains become vallies, and dried places streams of water.

"August 20. To-day Mr. Carey, wife, and family, left us for Ava, where they expect to live. We are now alone in this great house, and almost alone as it respects the whole world. We are daily expecting dear brother and sister —, when we hope our lonely hours will be more than repaid with their society. If it were not that Burmah presents such an unbounded field for missionary exertions, we would not be contented to stay in this miserable land. But we are convinced that we are in the very situation in which our heavenly Father would have us to be: and if we were to leave it for the sake of enjoying a few more temporal comforts, we should have no reason to expect his blessing on our exertions. We frequently receive letters from our christian friends in this part of the world, begging us to leave a field so entirely rough and uncultivated, the soil of which is so unpromising, and enter one which presents a more plentiful harvest. God grant that we may live and die among the Burmans, though we should never do any thing more than smooth the way for others.

"September 3. Heard the dreadful intelligence of the loss of Mr. Carey's vessel, wife and children, and all his property! He barely escaped with his life. How soon are all his hopes blasted! He set out to go to Ava in a brig which belonged to the Burman government, had got his furniture, medicine, wearing apparel, &c. on board. The brig had been in the river about ten days, when she upset, and immediately went down. Mrs. Carey, two children, all the women servants, and some of the men servants who could not swim, were lost. Mr. Carey endeavoured to save his little boy (3 years old); but finding himself going down, was obliged to give up the child. Thus far from my journal.

"As it respects ourselves, we are busily employed all day long, and I can assure you that we find much pleasure in our employment. Could you look into a large open room, which we call a verandah, you would see Mr. Judson bent over his table covered with Burman books, with his teacher at his side; a venerable looking man in his sixtieth year, with a cloth wrapped round his middle, and a handkerchief round his head. They talk and chatter all day long without hardly any cessation.

"My mornings are busily employed in giving directions to the servants, providing food for the family, &c. At ten my teacher comes, when, were you present, you might see me in an inner room, at one side of my study table, and my teacher the other, reading Burman, writing, talking, &c. I have many more interruptions than Mr. Judson, as I have the entire management of the family. This I took on myself for the sake of Mr. Judson's attending more closely to the study of the language: yet I have found by a year's experience, that it was the most direct way I could have taken to acquire the language, as I am frequently obliged to talk Burman all day. I can talk and understand others better than Mr. Judson, though he knows really much more about the nature and construction of the language than I do.

"A new viceroy has lately arrived, who is much beloved and respected by the people. He visited us soon after he arrived, and told us we must come to the government house very often. We have been once or twice since, and were treated with much more familiarity and respect than Burmans are. After he

had moved into his new house, he gave an invitation to all the English and Frenchmen to dinner. We did not dare refuse, and went. The viceroy and wife did every thing in their power to amuse the company. Among other things were music and dancing. The wife of the viceroy asked me if I knew how to dance in the English way? I told her that it was not proper for the wives of priests to dance. She immediately assented, and thought *that* a sufficient reason why I should not dance. She then asked what kind of a teacher Mr. Judson was. I told her, speaking in their idiom, that he was a sacred teacher; that is, a teacher of the will of the true God, and that I was his wife.

"The Burmans have a very great regard for their priests. They consider them a higher order of beings than other men; this was the cause of the marked attention we received from her ladyship. I wish I could write you something about the conversion of the Burmans, or their eagerness to hear the word of life. Mr. Carey has never attempted to preach among the natives, so that we are hardly able to judge how the gospel would be received when publicly preached. Yet the firm belief of the Burmans of the divine origin of their religion, to human appearance renders it improbable that they would willingly receive the gospel. We often converse with our teachers and servants on the subject of our coming into this country, and tell them if they die in their present state they will surely be lost. But they say, our religion is good for us, theirs for them. But we are far from being discouraged. We are sensible that the hearts of the heathen, as well as christians, are in the hands of God, and in his own time he will turn them unto him. Much wisdom and prudence are necessary in our present situation. A little departure from prudence might at once destroy the mission. We still feel happy and thankful that God has made it our duty to live among the heathen. Though we have met, and continue to meet with many trials and discouragements, yet we have never for a moment been sorry that we undertook this mission.

"This climate is one of the most healthy in the world. There are only two months in the year when it is severely hot. We doubt not but you pray much for us in this miserable land, deprived of all christian society. We need much, very much grace, that we may be faithful, and bear a faithful testimony to the religion of Jesus.

"Adieu, my sisters. May God be with you, and grant you much of his presence, is the sincere and ardent prayer of your still affectionate sister,

"N. JUDSON."

Extract of a letter from Mrs. Judson to Mr. Newell.

[Mr. and Mrs. Newell went out to India in the same vessel with Mr. and Mrs. Judson. Mrs. N. died at the Isle of France; after which Mr. N. went to Ceylon, and has since gone to Bombay.]

"Rangoon, April 23, 1814.

"MY DEAR BROTHER NEWELL,

"As Mr. Judson will not have time to write you by this opportunity, I will endeavour to give you some idea of our situation here, and of our plans and prospects. We have found the country as we expected, in a most deplorable state, full of darkness, idolatry, and cruelty,—full of commotion and uncertainty. We daily feel that the existence and perpetuity of this mission, still in an infant state, depend in a peculiar manner on the interposing hand of Providence; and from this impression alone we are encouraged still to remain. As it respects our temporal privations, use has made them familiar, and easy to be borne: they are of short duration; and when brought in competition with the worth of immortal souls, sink into nothing. We have no society, no dear christian friends, and with the exception of two or three sea-captains, who now and then call on us, we never see a European face. But then we are still happy in each

other; still find that our own home is our best, our dearest friend. When we feel a disposition to sigh for the enjoyments of our native country, we turn our eyes on the miserable objects around. We behold some of them labouring hard for a scanty subsistence, oppressed by an avaricious government, which is ever ready to seize what industry had hardly earned; we behold others sick and diseased, daily begging the few grains of rice, which, when obtained, are scarcely sufficient to protract their wretched existence; and with no other habitation to screen them from the burning sun, or chilly rains, than what a small piece of cloth raised on four bamboos under a tree can afford. While we behold these scenes, we feel that we have all the comforts, and, in comparison, even the luxuries of life. We feel that our temporal cup of blessings is full, and runneth over. But is our temporal lot so much superior to theirs? O! how infinitely superior our spiritual blessings! While they vainly imagine to purchase *promotion* in another state of existence, by strictly worshipping their idols and building pagodas, our hopes of future happiness are fixed on the Lamb of God who taketh away the sin of the world. When we have a realizing sense of these things, my dear brother, we forget our native country and former enjoyments, feel contented and happy with our lot, with but one wish remaining,—that of being instrumental of leading these Burmans to partake of the same source of happiness with ourselves.

“Respecting our plans, we have at present but one, that of applying ourselves closely to the acquirement of the language, and to have as little to do with government as possible. Brother Carey has never yet preached in Burman; but has made considerable progress towards the completion of a grammar, and dictionary, which are a great help to us. At present, however, his time is entirely taken up with government affairs. It is now almost a year since he was ordered up to Ava, which time has been wholly occupied in the king’s business. He has just returned from Bengal, and is now making preparations for Ava, where he expects to found a new mission station. His family go with him, consequently we shall be alone until the arrival of brother Rice, who, we hope, will arrive in six or seven months.

“Our progress in the language is slow, as it is peculiarly hard of acquisition. We can, however, read, write, and converse with tolerable ease; and frequently spend whole evenings very pleasantly in conversing with our Burman friends. We have been very fortunate in procuring good teachers. Mr. Judson’s teacher is a very learned man, was formerly a priest, and resided at court. He has a thorough knowledge of the grammatical construction of the language; likewise of the Palee, the learned language of the Burmans.

“We are very anxious to hear from our dear brethren Nott and Hall. We firmly believe they will yet be permitted to remain in India, notwithstanding their repeated difficulties. They have, indeed, had a trying time; but perhaps it is to prepare them for greater usefulness. We have not yet received our letters from America, or had the least intelligence what were the contents of yours. Ours were sent to the Isle of France, about the time we arrived at Madras, and the vessel which carried them has not been heard from since. You

may easily judge of our feelings at this disappointment. Do write us, as soon as possible, the contents of yours, whom they were from, what news, &c. ; and, if convenient, copy a few of the most interesting, and send them to us. *You can hardly form an idea with what eagerness we receive every scrap of intelligence from any part of the christian world.* Write us long and frequent letters. Any thing respecting yourself or the other brethren, will be interesting to us. I do not ask you to excuse this long letter, for I doubt not your interest in our concerns. Pray for us, and be assured you are constantly remembered by

“ Your still affectionate sister,

“ NANCY JUDSON.”

[Some time in the course of the year it was deemed expedient for Mrs. Judson to go to Madras for the sake of medical assistance. She has since returned to Rangoon. During her absence Mr. Judson thus wrote, under date of March 17, 1815.]

“ There is not an individual in the country that I can pray with, and not a single soul, with whom I can have the least religious communion. I keep myself as busy as possible all day long from sunrise till late in the evening in reading Burman, and conversing with the natives. I have been here a year and a half ; and so extremely difficult is the language, perhaps the most difficult to a foreigner of any on the face of the earth, next to the Chinese, that I find myself very inadequate to communicate divine truth intelligibly. I have in some instances been so happy as to secure the attention, and in some degree to interest the feelings of those who heard me ; but I am not acquainted with a single instance in which any permanent impression has been produced. No Burman has, I believe, ever felt the grace of God ; and what can a solitary, feeble individual or two expect to be the means of effecting in such a land as this, amid the triumphs of Satan, the darkness of death ! The Lord is all-powerful, wise and good, and this consideration alone always affords me unfailing consolation and support. Adieu, &c.

“ A. JUDSON.”

From brother JUDSON has recently come to hand the following communication to the Board, dated

“ Rangoon, Sept. 5, 1815.

“ Received a copy of the proceedings of the Baptist Convention in the United States, and letters from the Secretary of their Board of Foreign Missions, which inform me that I am considered their missionary.

“ These accounts from my dear native land, were so interesting, as to banish from my mind all thoughts of study. This general movement among the Baptist churches in America is particularly encouraging, as it affords an additional indication of God’s merciful designs in favour of the poor heathen. It unites with all the Bible Societies in Europe and America, during the last twenty years, in furnishing abundant reason to hope that the dreadful darkness which has so long enveloped the earth, is about to flee away before the rising sun.— Do not the successes which have crowned some missionary exertions seem like the dawn of morning in the East ? O, that this region of Egyptian darkness may ere long participate in the vivifying beams of light !

“ None but one who has had the experience, can tell what feelings comfort the heart of a solitary missionary, when, though all the scene around him presents no friend, he remembers and has proofs that there are spots on this wide earth where Christian brethren feel that his cause is their own, and pray to the same God and Saviour, for his welfare and success. Thanks be to God, not only for “ rivers of endless joys above,” but “ for rills of comfort here below.”

“ Sept. 6 and 7. Employed in writing letters in reply to the communications of yesterday, in which having been informed of the dissolution of my connexion with the American Board of Commissioners, I gratefully accept of this new ap-

pointment; and may I have grace to continue a faithful missionary to the end of my life. Ever let me remember the words of Christ, "without me ye can do nothing."

"Sept. 9. Called on the viceroy to pay him my respects on his return from an expedition to Martaban. He and his family have always treated me with civility, on learning that I was a minister of religion.

"On my return, visited Mr. Babasheen, an aged Armenian in high office under government. The ideas of the Armenians on subjects of practical religion, are very similar to those of the Roman Catholics. This gentleman supposes, that having been christened in infancy, having confessed to his priest at stated times, &c. he shall certainly be saved. I told him that unless a man be born again, he cannot enter into heaven. He inquired how a man could be born again? I related to him the conversation of Jesus and Nicodemus, which was all new to him. He called for his Armenian Bible, which was kept carefully wrapt up in cloth, and having read the chapter, said that I was right, and that our Bibles were the same. Then, holding out his hand, "Here," said he, pointing to his wrist, "is the root of the religion. This finger is the Armenian church, this the Roman Catholic, this the English, &c. All are the same."—I told him that the Bible was indeed the same, but that those only who adhered to it, would be saved; and as I knew that he placed great dependence on having been christened in infancy, I told him that was not in the Bible. He granted it was not. Now, said I, how can you expect fruit from observances which are not in the word of God? "Ah," said he, "you cannot speak the language fluently. I find it difficult to understand you. When you can talk better, come and see me often, and I shall get wisdom."—I was ready to reply, Poor man, ere that time comes you will probably be in the grave; but contented myself with lifting up my heart to God.

"Sept. 10. Lord's day.—Had worship as usual with Mrs. Judson, and partook of the Lord's supper. Two Portuguese servants attend, though they understand very little English. It is very seldom that we have any to join us in worship. Our family consists only of Mrs. Judson, myself, and a little girl of European extraction that we have taken as our own.

"Sept. 11.—We received an addition to our little family of a son, whom we call ROGER WILLIAMS, in regard to the first Baptist minister in America.

"Sept. 30.—Had the following conversation with my teacher, as nearly as I can recollect it. This man has been with me about three months, and is the most sensible, learned, and candid man that I have ever found among the Burmans. He is forty-seven years of age, and his name is Oo OUNGMEENG. I began by saying, Mr. J—— is dead. Oo. I have heard so. J. His soul is lost, I think. Oo. Why so? J. He was not a disciple of Christ. Oo. How do you know that? You could not see his soul. J. How do you know whether the root of that mango tree is good? You cannot see it; but you can judge by the fruit on its branches. Thus I know that Mr. J—— was not a disciple of Christ, because his words and actions were not such as indicate a disciple. Oo. And so all who are not disciples of Christ are lost! J. Yes, all, whether Burmans or foreigners. Oo. This is hard. J. Yes, it is hard, indeed; otherwise I should not have come all this way, and left parents and all to tell you of Christ. [He seemed to feel the force of this, and after stopping a little, he said,] How is it that the disciples of Christ are so fortunate above all men? J. Are not all men sinners, and deserving of punishment in a future state? Oo. Yes, all must suffer in some future state for the sins they commit. The punishment follows the crime as surely as the wheel of the cart follows the footsteps of the ox. J. Now, according to the Burman system, there is no escape. According to the Christian system there is. Jesus Christ has died in the place of sinners, has borne their sins, and now those who believe on him, and become his disciples, are released from the punishment they deserve. At death they are received into heaven, and are happy for ever. Oo. That I will never believe. (My mind is very stiff on this one point, namely, that all existence involves in itself principles of misery and destruction. The whole universe is only destruction and reproduction. It therefore becomes a wise man to raise his desires above all things that exist, and aspire to *Nigban*, the state where there is no existence. J. Teacher, there are two evil futurities, and one good. A miserable future existence is evil, and

annihilation or Nigban is an evil, a fearful evil. A happy future existence is alone good. *Oo.* I admit, that is best if it could be perpetual; but it cannot be. Whatever is, is liable to change, and misery, and destruction. Nigban is the only permanent good, and that good has been attained by Gaudama, the last deity. *J.* If there be no eternal being, you cannot account for any thing. Whence this world, and all that we see? *Oo.* Fate. *J.* Fate! The cause must always be equal to the effect. See, I raise this table; see also that ant under it: Suppose I were invisible; would a wise man say the ant raised it? Now fate is not even an ant. Fate is a word, that is all. It is not an agent, not a thing. What is fate? *Oo.* The fate of creatures is the influence which their good or bad deeds have on their future existence. *J.* If influence be exerted, there must be an exerter. If there be a determination, there must be a determiner. *Oo.* No: there is no determiner. There cannot be an eternal being. *J.* Consider this point. It is a main point of true wisdom. Whenever there is an execution of a purpose, there must be an agent. *Oo.* [after a little thought] I must say that my mind is very decided and hard, and unless you tell me something more to the purpose, I shall never believe. *J.* Well, teacher, I wish you to believe, not for my profit, but for yours. I daily pray the true God to give you light that you may believe. Whether you will ever believe in this world, I dont know: but when you die, I know you will believe what I now say. You will then appear before the God, that you now deny. *Oo.* I dont know that. *J.* I have heard that one Burman many years ago embraced the Portuguese religion, and that he was your relation. *Oo.* He was a brother of my grandfather. *J.* At Ava, or here? *Oo.* At Ava he became a Portuguese; afterwards went to a ship-country with a ship-priest, and returned to Ava. *J.* I have heard he was put to death for his religion. *Oo.* No: he was imprisoned and tortured by order of the emperor. At last he escaped from their hands, fled to Rangoon, and afterwards to Bengal, where they say he died. *J.* Did any of his family join him? *Oo.* None. All forsook him; and he wandered about, despised and rejected by all. *J.* Do you think that he was a decided Christian, and had got a new mind? *Oo.* I think so; for when he was tortured hard, he held out. *J.* Did he ever talk with you about religion? *Oo.* Yes. *J.* Why did you not listen to him? *Oo.* I did not listen. *J.* Did you ever know any other Burman that changed his own for a foreign religion? *Oo.* I have heard that there is one now in Rangoon, who became a Portuguese; but he keeps himself concealed, and I have never seen him.

“October 4. Was called to attend the funeral of Capt. C——. At the grave saw several persons present who could understand me in English, and accordingly gave them an exhortation before prayer. May the Lord grant his blessing.

“Was accompanied home by an Englishman who has been in the place a few months, but with whom I became acquainted very lately. His mind has been seriously inclined for some time; his first permanent impressions having been produced by reading Hervey's Theron and Aspasio. I really hope that a work of grace has been begun in his soul. Having lately put into his hands several religious tracts, among others, one on baptism, he has been considering that subject, though, without my knowledge, until to-day, when he expressed his desire and determination of professing Christ in his appointed way.

“October 16. Mr. M——, the gentleman above-mentioned, is about taking passage to Bengal. I shall give him letters to the brethren there, and hope to hear a good account of him. By him also I shall forward this. I know not whether to call it letter or journal. But something of this sort I propose continuing to be addressed to the Corresponding Secretary; though it be not a journal in the strict acceptation of the word, that is, an account of every day. If a missionary, during his first years, should attempt to keep such an account, he might find little to insert under most of the dates but the number of pages read, new words acquired, and idle conversations with the natives—idle, indeed, in substance, but not in purpose, being indispensable to his thoroughly attaining the phraseology and pronunciation of the language.

“I am sometimes a little dispirited when I reflect, that for two or three years past, I have been drilling at A, B, C, and grammar. But I consider again, that the gift of tongues is not granted in these times; that some one must acquire this language by dint of application; must translate the Scriptures, and must

preach the gospel to the people in their own tongue, or how can they be saved? My views of the missionary object are, indeed, different from what they were, when I was first set on fire by Buchanan's "Star in the East," six years ago. But it does not always happen that a closer acquaintance with an object diminishes our attachment and preference. We sometimes discover beauties as well as deformities, which were overlooked on a superficial view; when some attractions lose their force, others more permanent are exerted; and when the glitter in which novelty invested the object, has passed away, more substantial excellencies have room to disclose their influence: and so it has been with me, I hope, in regard to the work of missions.

"I remain, Rev. and dear Sir, yours affectionately in the Lord,

"A. JUDSON.

"REV. W. STAUGHTON, D.D.

"Cor. Sec. of the Baptist Board, &c."

The "letters" mentioned in the foregoing communication as written "Sept. 6, and 7," have not yet come to hand. One, however, from Mrs. Judson has recently been received. See the following

Extracts of a letter from Mrs. Judson to Mrs. S.

"Rangoon, Oct. 8, 1816.

"MY DEAR MRS. S——,

"Your kind and affectionate letter was too welcome, and productive of sensations too pleasing, not to deserve an immediate answer. I feel sensibly affected with the sympathy and regard which you are pleased to express for me in my lonely situation, and your wishes and exertions to make us comfortable in this land of strangers. For two years past we have been in the habit of considering ourselves entirely alone in the world. Cut off from all intercourse with our dear relatives and friends in our native country; deprived of all pecuniary assistance, on account of our change of sentiment, from those under whose patronage we came out; uncertain, as we were personally unacquainted, whether the baptists in our country would be excited to make any exertion for our support in a foreign mission; we felt we had none to whom we could look, or in whom we could confide, but our Heavenly Father, who has ever proved a faithful God in every extremity. Serampore was our only point of connexion with the christian world, and the brethren there kindly assured us they would ever afford us assistance while in their power. Under such circumstances you may easily imagine how very gratifying and encouraging was the intelligence we have recently received of the formation of Baptist Societies, and the eagerness which prevails among them to promote the conversion of the heathen. We feel our hands strengthened, and our hearts encouraged, not merely because we have the prospect of a temporal support, but because we feel that the prayers of thousands are daily ascending for a blessing to attend our exertions; and the miserable situation of the poor Burmans is had in daily remembrance by hundreds of our American churches. But we fear your faith and patience will be long and severely tried before you will reap the fruit of your exertions; and that many Jacobs must yet wrestle before they will prevail, and have their requests granted in the conversion of the Burmans. We should long since have been discouraged were it not for our hope in God, who we know can make these dry bones live; can raise up of these worshippers of Gaumada "an exceeding great army."

"We just begin to feel at home in the language, and Mr. Judson is making daily exertions in a still and quiet way to communicate divine truth. But the greatest prudence and caution are necessary under such a government. One imprudent step might at once destroy this infant mission, and cause our banishment from the country. At present we are entirely unconnected with the government, and wish to have as little to do with men in power as possible, though prudence and policy dictate our visiting sometimes at the government-house. Common people, and inferior members of government, knowing that we have at all times immediate access to the viceroy's family, dare not molest us, and treat us with much more respect than they would otherwise do. As I am the only foreign female here, I am treated with more attention than any other female in the country. The present viceroy and his wife are both members of the royal family, and they are never approached by any under their authority but with the most profound reverence.

"My voyage to Madras was very serviceable to my health, as I was there able to procure that medical assistance which I had so long needed. I was made the happy mother of a little son five weeks ago, and have felt more health and strength since his birth than for two years before. I had no physician, or attendant whatever at his birth except Mr. Judson. It is now seven or eight months since I dismissed my teacher, and gave up close application to the study of the language on account of ill health. But I feel it now so far restored, that I have procured another teacher, and am about commencing study again. I feel it my duty to make every thing bend to the acquisition of the language, without a thorough knowledge of which I cannot expect to be useful. None of the Burman females can read except those of rank. This circumstance has stimulated me in learning to read and write the language, as I shall have much more influence among them, and can gain a more thorough and accurate knowledge of their system of religion than I otherwise could.

"I am happy to hear of the formation of the Female Society you mention, and doubt not you will enjoy many happy hours in communion with the Saviour of sinners. I once enjoyed the same privilege of meeting with "sister spirits," but such seasons are past. I am alone, having none with whom I can converse on religious subjects, but Mr. Judson. I do not, however, despair of meeting, at some future time, with some of the tawny females of Burmah for the purpose of worshipping our heavenly Father. They have souls—immortal souls, which must be saved or lost. They have minds capable of expansion, capable of enjoying communion with the infinite God!

"Nov. 20. This letter, as you perceive, I began some time ago. Ill health prevented my finishing it in time to send by the same opportunity by which Mr. J. wrote to Dr. Staughton. My health is now perfectly restored. As a vessel sails to-morrow for Bengal, I close, and need not add that your letters will ever be joyfully received by your affectionate

"N. JUDSON."

The determination of the Board to send out brother Hough and his wife to the assistance of brother and sister Judson, was announced in their Report last year. Shortly after its publication, Mrs. Charlotte H. White solicited permission and patronage to attach herself to the mission. Extracts from her letter, making application to this effect, follow, to wit :

"Philadelphia, June 13, 1815.

" TO THE BAPTIST BOARD OF FOREIGN MISSIONS,

" REV. SIRS,

" Having suggested to Mr. Hough my wish to join him and Mrs. Hough in going to India, he has advised me to adopt this method in stating my views to the Board, on whose approbation or disapprobation, will depend my future conduct respecting it.

" The Board will naturally inquire into my motives and expectations. Permit me to represent them. It is now about ten years since I was led to search the Scriptures in order to find assurance that Jesus Christ is the son of God ; in doing which, I was blessed with a desire to be converted from darkness to light ; the Holy Spirit rousing me to repent, and enabling me to confess Christ as my Lord and Saviour. A farther search after the path of duty to be pursued in openly avowing my hope in Christ, led me to adopt believer's baptism as the scriptural mode of initiation into the visible church. In 1807 I was baptised by the Rev. William Batchelder, of Haverhill, Mass. and received into full communion with the baptist church in that place : a testimonial of which, by a transfer of my standing, is, I believe, on the records of the Sansom-street church in this city, in which I now stand as a regular member. Since the date of my conversion, I humbly hope my desire has been to do good, and glorify my Redeemer : and especially since missionary endeavours have come within my knowledge I have felt myself deeply interested in them ; and their success has been the constant subject of my prayers. Hitherto I have been excluded from rendering any service to the mission ; but I now rejoice that God has opened a way, and directed my mind to missionary exertions. On the coming of Mr. and Mrs. Hough to this city, and my being made acquainted with them and their missionary views, my ardour has been revived, and a desire produced to accompany them to India ; and I now wait for the Board to approbate my design. My wishes are to reside in their family in the character of a sister to Mrs. Hough and a sister in the Lord ;—with them to pursue such studies as are requisite to the discharge of missionary duties ;—with them to suffer the hardships of such an undertaking, and with them to enjoy in common the favours of that God whom we would jointly serve ; to be to them, as the Lord may enable me, a sympathetic friend in all conditions, and to solicit and look for the same from them :—to apply what talents I possess wholly to the service of the mission, either in taking the management of a school, or to hold private meetings, should there be opportunity, with native females, to instruct them in the principles of the gospel, hoping, by the blessing of God, that some of them will be raised from their degraded and miserable condition, to participate in the riches of salvation.

" Having found no period of life exempt from trials, I do not expect to leave them on leaving my native land, but rather to add to their weight and number. I have in some measure experienced that the manifestation of God's love under trials, cannot only soften their poignancy, but render them welcome to the mind : which rather than relinquish at the exclusion of his love, it would prefer to retain. Trusting in the goodness of God, and resting upon his promises, I feel encouraged to go forward, in view of difficulties, dangers, and new privations.

" With regard to my feelings in the prospect of going to India : it was with much trembling and contending desire, that I yielded to the first inward impressions of accompanying Mr. and Mrs. Hough ; I dared not determine to go in my own strength ; but having waited before the throne of grace, and observed the opening events of Divine Providence in favour of it, I feel complacency in the plan, together with much consoling quietude of mind.

" That the Lord may influence the decision of the Board concerning me, and strengthen and enlighten me with his Holy Spirit, that I may be enabled to submit to his will, is the humble prayer of yours in christian love,

" CHARLOTTE H. WHITE."

The readiness and pleasure with which the Board listened to the application of this amiable and zealous missionary sister, is seen among their proceedings, page 65 of this Report. Also in the foregoing address, page 62, an account of the departure of the missionaries from Philadelphia, destined to Rangoon. On board the steam-boat, descending the Delaware, the piety and gratitude of one of them, [Mrs. White,] penned the following little elegant effusion:

Seest thou yon scroll by Angel borne,

Up to the azure gates of light?

What *characters* the field adorn,

Attracting nether mortal sight—

'Tis THOMSON.

Now reached the sacred shrine of Heaven,

He lays the scroll at Jesus' feet—

A wreath to pious bounty given

He drops—the destined brow to meet

OF THOMSON.

As far as Newcastle, 40 miles down the river, several friends from the city accompanied them. Capt. Whildin, of the steam-boat, generously refused to receive any thing for their fare and accommodation. The missionaries seemed in excellent spirits, and happy in the blessed cause their hearts had been influenced to espouse. Captain Annsley, of the Benjamin Rush, and one of the supercargoes, Mr. Eaves, and Dr Ferguson who also went down in the steam-boat, discovered an amiable resolution to render to our missionary friends every facility in their power, as did also the other supercargo, Mr. Rodman, who went to Newcastle by land. About the 20th of December, the ship left Reedy-Island, and with a fine wind put out to sea.

The Baptist Board of Foreign Missions, desirous of rendering every service in their power to those whom the Lord may introduce under their patronage, placed in the hands of brother Hough and family, the following

INSTRUCTIONS,

as likely to conduce to their mutual comfort and prosperity :

About to sail in the Benjamin Rush for Calcutta, on the way to Rangoon, we would impress upon you the importance of a prudent, harmonious, and godly deportment on your passage. The exemplary conduct, and pious converse of those who have given themselves up to the cause of Christ among the heathen, have in many instances at sea proved salutary ; in some, they have been found the means of saving conversion to God. Such behaviour must always increase the facility of the Board in obtaining situations in merchant vessels for similar passengers. We hope you may be enabled so to conduct yourselves, as that your leaving the vessel may be a subject of regret, not of desire. Let the kind temper of the Redeemer be manifested to all the officers and all the crew. But while we wish you to walk in relation to all well pleasing, we hope you will combine with the endeavour a holy resolve to walk worthy of God. Maintain his blessed worship morning and evening. Discover your sacred regard to the day of the Lord. If few unite with you in your early endeavours, the number may increase on your passage—if not, you will have fulfilled your duty. A course of well-doing is the most likely to put to silence the ignorance of mistaken men. The course you have been led to adopt is a self-denying one. Seek, therefore, the things by which you may not advance yourselves, but the glory of His sacred name, whose kingdom it is your avowed desire to see promoted.

On your arrival at Serampore, you will find holy brethren and beloved friends ready to welcome you. Cultivate their friendship. Listen to their advice. Observe their order. Ever remember, that though national name and spacious oceans divide us, they, and we, and yourselves, have not only one Lord, one faith, and one baptism, but one great object,—the publication of Immanuel's name among the millions that are ignorant and out of the way. They are our elder brothers in evangelic enterprise. The Saviour who has eminently seconded their endeavours, can crown with his blessings ours also. We are conjoined

you will find them affectionate friends, and judicious counsellors. Nearer to the station to which you are tending, by several thousand miles, than we, they will rejoice to sympathize with your afflictions, to encourage you by their correspondence, and to aid you generally in the various and important services to which you are called. The opportunity afforded you of forming personal intimacies in the Serampore family, may conduce to your consolation and advantage for years to come.

We would recommend you to obtain from Calcutta as early a conveyance to Rangoon as in your power. The government in India will expect this. The desirableness of assistance arriving as early as possible at our mission station, must forcibly strike you. Your coming will animate the hearts of our beloved brother and sister Judson who are already there.

We have no doubt, beloved friends, but that the experience of brother Felix Carey and brother Judson, will enable them to communicate many ideas of a local nature, which our distance from Burmah and partial acquaintance with the country, prevent us from conceiving. We trust you will, in such cases, welcome the wisdom that is profitable to direct you. Some general ideas, however, which may contribute to your felicity and usefulness, and, with a divine blessing, to the accomplishing of the end of your appointment, we esteem it our duty to suggest.

No persons can be called to greater circumspection in relation to those "that are without" than persons in your situation. The eyes of thousands in America, Europe, and Asia, who are friends, or who are adversaries to missions, will be upon you. The christian race, and still more, the missionary, is run before many witnesses. Inure yourselves to the maintenance of a holy watchfulness, that nothing may occur which may obstruct your usefulness, produce pleasure in the ungodly, and distress to the friends of Zion. Particularly the eyes of the heathen will be upon you. Strangers to the gospel of Christ, they will judge of its value and influence by the effect it produces on your life and conversation. We exhort you then "by pureness, by knowledge, by long-suffering; by the Holy Ghost, by love unfeigned, by the word of truth; by honour and dishonour, by evil report and good report, as deceivers and yet true," to adorn the doctrine of the Saviour in all things.

With a view to your profiting others you will, we hope, labour to acquaint yourselves as soon as in your power with the language of the natives. Be not dismayed at difficulties in commencing. These will gradually subside, and finally vanish.

We think it of importance that schools, as extensively and as early as practicable, be established. At first they can of course be only elementary; but the sphere for tuition will widen with time. The minds of children are not like those of the parents wedded to superstitious rites. Children from their communicative temper will impart to their parents what they learn, and may in this way become serviceable. The attachment they feel to faithful instructors, may be over-ruled to producing regard for the mission, and a desire to defend and promote it; and who can tell but that native missionaries, through the blessing of God, may by this means be created.

The Mahometans, by schools, have extended in Africa the doctrines of the Koran, and it cannot be doubted that such institutions may be greatly profitable in diffusing information and diminishing prejudice. Females in this department may become useful; and in this sphere we think our sister White may be enabled materially to serve the common cause. In schools set up by the disciples of Christ among heathen, religion more than literature should be the aim of the instructors. Let the young natives learn to read the word of the Lord, and to read and sing, translated, suitable hymns. Let catechisms be put in their hands of the kind of Watt's elementary ones; and care be taken to impress the contents fully on the memory, and to have them frequently repeated. It will be of advantage to offer questions not in the catechism, to ascertain whether the sense be comprehended. The benefits of catechising may not immediately be seen, but it will lay an excellent foundation for those who labour in the ministry already, and for such as shall succeed them. The distribution of premiums on coloured paper, impressed with some text of Scripture, to be redeemed when

the little tickets have become numerous, may excite ambition while it diffuses information.

We hope you will at no time interfere with the political establishments of the country where you shall reside. The kingdom you wish to see promoted is not of this world. Many and serious evils have resulted from the imprudent interference of missionaries in the concerns of government. Take the Lord Jesus and his apostles for your example.

As to you, dear brethren, who are called to preach the truth as it is in Jesus, we trust, that while you diversify your subjects as occasion may demand, the cross of Christ will be your favourite theme. This is the power of God unto salvation. This illustrates the character of Jehovah, the history of ages, the hatefulness of sin, and the beauty of holiness; and affords the most animating encouragements in affliction and death.

Perhaps Mr. Felix Carey, may have been assisted to complete a translation of the Scriptures in the language of Burmah. If so, you will find it facilitate your work—if not, and you be called to the task of translators, we pray you be faithful to the holy oracle. Aim to come as near to the meaning and spirit of the Scriptures as possible. Let truth and duty shine out in all their importance and grandeur.

As for aught we know Rangoon promises to be the station of the mission, we advise all our dear friends under the patronage of the Board, to constitute there one affectionate family after the manner adopted by the brethren and sisters at Serampore. Their "FORM OF AGREEMENT" we think excellent. It, or something of the same nature, we would have you adopt. The spirit of the last article in that "FORM" we cannot but admire. "Let us," say those excellent men, "let us give ourselves up unreservedly in this glorious cause. Let us never think that our time, our gifts, our strength, our families, are our own. Let us sanctify them all to God and his cause. Oh! that he may sanctify us for his work. Let us for ever shut out the idea of laying up a *cowry** for ourselves or our children. If we give up the resolution which was formed on the subject of private trade, when we first united at Serampore, the mission is from that hour a lost cause. A worldly spirit, quarrels, and every evil work, will succeed the moment it is admitted that each brother may do something on his own account. Woe to that man who shall ever make the smallest movement towards such a measure." They add—

"If in this way we are enabled to glorify God with our bodies and spirits, which are his, our wants will be his care. No private family ever enjoyed a greater portion of happiness, even in the most prosperous gale of worldly prosperity, than we have done since we resolved to have all things in common, and that no one pursue business for his own exclusive advantage." May you be enabled to think of these things, and ever be followers of that which is good.

We affectionately recommend your forming yourselves into a church as early as convenient, giving up yourselves to one another as you already have unto the Lord. Thus related, we trust you will be assisted to walk together in the fellowship of the gospel; administering the ordinances as they were delivered, and maintaining that pure discipline which Jesus has appointed. We pray the Lord may swell your number with such as shall be saved. Brother Felix Carey will no doubt take pleasure in becoming a member with you; and perhaps brother and sister Judson and yourselves may find others like minded.

You are about to bid adieu to your native country, and earthly and spiritual relations; yet you will each often feel as Cowper describes Selkirk—

"When I think of my own native land,
In a moment I seem to be there;"

Though Providence may forbid earthly interview, we hope to meet you often at the throne of grace, and frequently to receive communications from you. It will greatly aid you in writing, and supply us with much useful intelligence should you severally, and particularly our brethren, keep journals. Many useful facts and anecdotes will by this means be retained which might otherwise be forgotten. We shall be happy to become better acquainted with the soil, productions,

* Or, as we would say, a cent or a farthing.

customs, mythologies, animals, plants, literary works, &c. that prevail in Burmah; but still more to learn that the Lord employs you for bringing many from darkness to light, and from the power of Satan to God. We hope you will omit no opportunity of writing to us.

Finally, beloved friends, be of one mind, walk in love, and may the God of love and peace be with you.

Believe us your affectionate, and, we trust, faithful brethren.

Signed by order of the Board,

WM. STAUGHTON, Cor. Sec'y.

November, 1815.

NATIVE INDIAN TRIBES IN AMERICA.

The *General Committee of the Charleston Association Fund* still continue their missionary among the Catawbas.

How soon the Almighty may open the way for dispensing more largely the gospel of grace to the benighted heathen of the west, is known only to himself. The prospect, however, appears increasingly favourable.

The Rev. Mr. Ellrod after having visited some of the natives in the northerly parts of Ohio, thus writes:

"Before I went among them, I sent a big Bible to a man of colour who had been taken captive, and was, I understood, of note among them, and could read the Scriptures. I hope he is a christian. By him the Indians have obtained some knowledge of the Scriptures; so that when I went among them I was received very affectionately. They are the remnants of several different tribes. Their chiefs have all along been friends to America, but are very suspicious. They are a cunning, docile people, and very inquisitive. They came in companies to see me, and let me know by their interpreter, that they came to know what that book said, and what it meant; and would ask how the great Spirit made it—how it was kept ever since he made it—and if white people had not altered it since it was made. They asked all important questions about creation; and the fall of man;—and about the good Spirit, and the bad spirit;—and how Jesus Christ was the Son of God, and salvation by him; and how he was one with the good Spirit; and what effect it would have on their nation if they received this book;—whether there was not danger of white people cheating them in this book. Several seemed to approve the doctrines of grace, and expressed a desire for good men to come among them to teach them; but still expressed their fears of being cheated. One old lady of note in her tribe came about six miles with her son, who, as it appeared, had been under trouble a length of time about her future state, and begged that I would not cheat her. She professed that she had believed there was a way the good Spirit could save her, but never knew until now. She was very particularly inquisitive in the doctrines of Christ's righteousness for our justification—his atonement for our sins—of faith in him—of repentance for sins and knowledge of forgiveness—resurrection of the dead—eternal judgment—and life everlasting. And while I endeavoured to explain these things to her from the Scriptures, she rose and took me by the hand, saying in her own tongue, for she could not speak a word in English, and the tears rolling down her cheeks, "I love the good Spirit for so good salvation—I love his Son, he is sweet to my heart, he is all good—I love you, not bad love, but good love—I can now die happy—if I never see you again here, I shall see you in the good place." Still wetting her cheeks with tears, and the appearance of joy, she added, "I know the good Spirit sent you here."

I think the Bible, sent as a present to their Chiefs by some one, with a letter that would let them know that the good people would send them a true man to teach it them, would be an acceptable thing to them—I have no doubt but the Lord is about to open a door of faith to them."

(D.) MISCELLANEOUS ARTICLES.

STATE OF RELIGION IN OUR UNION.

The increase of the church on the earth is a source of joy, not only to the Saints in this world, but to the Angels in Heaven. The triumphs of the cross have been multiplied the past year in a manner calculated to awaken the most devout aspirations of gratitude and praise. Very extensive and most happy revivals have been realized in various parts of our country, and among various denominations of christians. In Maine, showers of divine mercy have been shed forth to water and revive the vineyard of the Lord. To one church there have been added 75, to another 58, to another 51, to another 50, to another 112, to another 39, and to another 33. Elder Pilsbury of Nobleboro thus writes—"We have had a most blessed season with us the summer past. I have baptised 114 that have joined our church, and 24 that have joined the church in Jefferson. I have baptised about 70 of our youth. What a precious sight it is to see so many in the bloom of life engaged in religion." To several churches of the New-Hampshire Association, as appears by the minutes of last year, between 20 and 30 were added. In Alstead and Westmoreland, N. H. and in several places in Vermont, as at Cavendish, Brandon, Georgia, Orwell, St. Albans, and Swanton, the Holy Spirit has been shed abroad, and many sinners converted.

In Boston, Massachusetts, considerable additions have been made to the churches during the year past. In Attleborough and in Framingham the work has been great. Elder Nelson of the former place has baptised as many as 60, or 70; perhaps more. Also in the western parts of the state, not confined to the baptists, the influences of grace have abundantly prevailed; as in Hadley, Amherst, Northampton, Westhampton, Whately, Ware, Sunderland, Williamstown, Sheffield, Becket, and Sandisfield. In Pawtucket, and in Providence, R. I. the work has been very powerful, and the manifestations of mercy divinely glorious. Some parts of Connecticut have also been graciously visited. In Colebrook near 100 have been added to the Baptist church, and about 80 to the congregational. Hartland, Norfolk, Canaan, and Norwalk, have also shared in the blessed work, besides Salisbury and several other places.

New York state has not been passed without refreshings from the Lord amid these effusions of divine and saving influences. In Troy a blessed revival has been experienced. In Greenwich, in Jay, and other places in that quarter, the good work is stated to have been considerable. Elder Osgood of Henderson, on the 26th March last, thus wrote—"Since the first of October last, there have been 62 added to this church, 52 of them by baptism; and the glorious work is still going on. In Ellisburgh there have been about 80 added to the church. The work began there in July. There is a favorable prospect in some other places." In several towns between Cayuga and Seneca lakes, the mercy of the Saviour has been glorified. More than 200 were baptised in Ovid. The churches in Madison Association have enjoyed some of the displays of divine grace. To the church in Cazenovia 65 have been added; in Eaton 38; Homer 24, and Pompey 24. Sherburne, Sangerfield, and perhaps others in that quarter, have been mercifully visited. In Delaware county, we may notice Franklin, Meredith, and Roxbury, in the last of which the triumphs of the Cross have been great. In Greene county, Lexington, Hunter, and Windham have been watered from on high. More than 130 were baptised in Lexington and vicinity the last winter. Greenville and the neighbouring towns in the same county have also shared in the mercy. In the western bounds of the Warwick Association, the work of God has been gloriously displayed, both among our own denomination and others. In Brookfield 143 have been baptised the year past.

Amidst these kind remembrances and tokens of our heavenly Father's love, Philadelphia has not been overlooked. Several of the baptist churches, besides some others, have experienced the gracious outpourings of the Holy Spirit.

In a part of the Russell's Creek Association, Ken. something of a revival took place in the course of last year. Lately a very happy work has commenced in Nelson county, as appears by the following extract of a letter from Elder J. Vardeman, recently received. He thus writes:

"In my former letter you have a short account of my first tour to Nelson. I

have since visited them again, and found the good work was going on in a most glorious manner. I was with them nearly four weeks, and performed a circuit twice, of about seventy miles, and preached upwards of forty times, from my leaving home until my return. The congregations were frequently so large, even on week days, that the meeting-houses could not contain the people. The most solemn effect appeared to attend the word. My labours were truly fatiguing, but I trust not in vain. I baptised about 40 persons on profession of their faith in Christ. Other brethren have baptised some. From present prospects we have reason to hope that hundreds more will be added yet to the churches in that neighbourhood."

In some parts of Virginia,—perhaps, too, in the Carolinas and Georgia, "mercy drops" have fallen upon the churches, prelusive, it is hoped, of a great rain of righteousness.

Besides these revivals, others have taken place which the limits of this Report will allow only to be introduced. Amongst these may be mentioned the heavenly influences that have descended upon several colleges and other seminaries of learning. Who can but cherish the hope that from the youth who have been sharers in the blessed work, God is about to raise up a multitude of labourers to enter into the vast harvest among the heathen. While the Christian world is exerting itself to send forth the gospel to the ends of the earth, God is not leaving his people without a testimony of his own faithfulness, that "*the liberal soul shall be made fat; and he that watereth shall be watered also himself.*"

Amid the numerous sources of consolations that the church of Christ is permitted to approach when men eminently wise and useful are removed, none presents more lively encouragement than the consideration that the Head of the Church for ever lives. Rarely has a shock been more extensively felt through the circles of piety and missionary endeavour, than that occasioned by the decease of the Rev. ANDREW FULLER. Europe, America, and Asia have united in the exclamation, "*a great man is fallen;*" but a greater than he, possessing all the treasures of wisdom, power, and grace, the advancement of whose honour was dear to our deceased brother's heart, ever lives. While, therefore, we deplore the loss the mission cause has felt, and mingle our tears with the tears of Zion, we may look up to the great Lord of Missions, and at once bless him for the past, and trust him for the future.

From the Minutes of the British and Foreign Bible Society, May 22, 1815.

"The Committee learn, with deep regret, the decease of the late Rev. ANDREW FULLER, Secretary to the Baptist Missionary Society; and impressed with a sense of the valuable services rendered by that excellent individual, in promoting the translation and publication of the Scriptures in the East, desire to unite their condolences, on this afflictive event, with those of their Baptist brethren, to whom he was more particularly allied; and of the Christian world, by whom his memory will deserve to be held in affectionate and grateful veneration."

DOMESTIC MISSIONS.

A very brief sketch is all that can here be given of the various and increasing exertions of our brethren in different parts of the United States to promote the preaching of the gospel in the new settlements, and places destitute of the stated ministrations of religion—enough, however, to show that the *foreign* and the *domestic* missionary efforts mutually advance each other's prosperity.

The funds of the *Maine Baptist Missionary Society* last year, amounted to about \$300, raised by public contributions, female societies, donations, &c. The *Bowdoinham* and *Cumberland Associations*, the *Female Mite Society* in Readfield; a *Donary Society*, N. Yarmouth; *Female Mission Society*, Portland; *Female Society*, Livermore; *Female Donary Society*, Buckfield, are among the contributors. Several missionaries for short seasons have been employed.

The *Mission Society* connected with the *Vermont association* had in fund last October, \$124; of which \$70 were received at the association from churches and individuals. Some missionary appointments were made at the same time.

The *Country Baptist Missionary Society* in the *Leyden association*, does some-

thing at domestic missions, besides assisting the foreign. Received, last session, from a *Female Baptist Society* in Wardsboro, \$9 82.

The *Massachusetts Baptist Missionary Society* has done much, and continues its unabating and benevolent exertions in the cause. Its funds are considerable. U. S. stock, \$300; notes, \$2026; cash, \$639: receipts last year, \$1112. *Female Benevolent Society*, Newton, \$50 80—*Female Cent Society*, Salem, \$57. Among their appointments, last year, are the names of thirteen missionaries, whose terms of service together would amount to between 50 and 60 months. For this year they have several missionaries appointed. The field of their labour extends from Nova Scotia through the intermediate sections of the country to the western parts of Pennsylvania; and they now contemplate pushing their operations still further to the westward.

The funds of the *New-York Baptist Missionary Society*, last year, by subscriptions, collections, legacies, and assistant societies, amounted to \$1811. Missionaries for nearly 60 months were appointed, and laboured in various parts of the state with success. Auxiliary to this are the *Youth's Assistant Society*, New-York; the *Poughkeepsie Assistant Society*; and a society at Mount Pleasant.

The *First Baptist Church* in the city of New-York has been in the habit of employing missionaries. During the last year has been formed the *New-York Baptist Foreign and Domestic Mission Society*. Besides assisting the funds of the Board of Foreign Missions, this society employs a domestic missionary.

Besides the exertions of the *Saratoga Association*, considerable has been done in the western parts of the state. At a meeting of the Board of Directors of the *Hamilton Baptist Missionary Society*, "Six *Female Societies* were present by their Delegates, and made donations, including some small ones from others, amounting to nearly \$300," [chiefly in cloth furnished by themselves.] The *Otsego Baptist Missionary Society*—the *Cayuga Society*—the *Franklin Association as a Mission Society*—and a *Society* in the *Ontario Association*, are all engaged in the same evangelical design.

The *Baptist Domestic Mission Society*, connected with the *Philadelphia Association*, employed last year, a part of the time, five missionaries, in Pennsylvania and Ohio. Last fall the balance in the hands of their Treasurer was \$175 44.

The *Richmond Baptist Foreign and Domestic Mission Society*, Va. employs a domestic missionary. So also does a similar society in Fredericksburg, Va.

The *Savannah River Association*, Geo. promotes domestic missions. Their general committee reported the employment of four itinerants last year; and the funds in hand to be \$191 50. In the *Hephzibah Association* has been formed the *Hephzibah Baptist Society for Itinerant and Missionary efforts*.

In Kentucky, the *North Bend*, and the *Long Run Associations*, have adopted measures to aid domestic missions.

The *Miami Association*, Ohio, last session voted to form themselves into a *Domestic Missionary Society*. The *Beaver Association* is engaged in the same cause—received last session from several churches to the amount of \$80, and appointed, for a short time each, several missionaries.

The *Wabash Association*, Indiana Territory, last session appointed a committee to open subscriptions, and receive contributions to support a domestic mission on the frontiers. By the *Silver Creek Association* a similar plan was adopted.

These domestic missionary endeavours have been the result, in several instances, of the foreign missionary operations. So perfectly consentaneous and beneficently diffusive are the influences and tendencies of the gospel in all its character, bearings, and suggestions. It is particularly gratifying, also, to observe the happy effects of missionary efforts in conducting to harmonize the views, and to conciliate the affectionate regards of different denominations towards each other. Said MONTGOMERY, [the poet,] at the formation of a *Methodist Missionary Society*, "In the Bible Society all names and distinctions of sect are blended till they are lost, like the prismatic colours in a ray of pure and perfect light. In the missionary work, though divided, they are not discordant; but like the same colours displayed and harmonized in the rainbow, they form an arch of glory, ascending, on the one hand, from earth to heaven; and on the other, descending from heaven to earth; a bow of promise; a covenant of peace; a sign that the storm is passing away, and the Sun of Righteousness, with healing in his wings, breaking forth upon the nations."

Conformably to the spirit of this beautiful sentiment, the *Presbyterians in Scotland* appear to have conducted in the formation of *The Glasgow Auxiliary Society in aid of the Baptist Mission and Translations in India*. "How much the Baptist Mission in India," they observe, "is distinguished for zeal and success in preaching the gospel, in teaching schools, and in translating the Holy Scriptures into the numerous languages of the East, is well known to the public: India was the boast of the infidel, who thought that no efforts of christianity could ever overcome the *Cast*, and other barriers of idolatry, among those whom he termed the amiable Hindoos. This boast is now put to silence; and, in a great measure, by the Baptist Missionaries. Others have done, and are still doing worthily in the same work. But the most eminent of these unite in giving distinguished praise to their Baptist brethren."

Dr. CAREY to the Rev. ROBERT HALL, thus writes: "The field of missionary exertion in this country, and those that surround it, is every day increasing and extending itself as it respects all branches of the work."

From the Speech of Maj. Gen. PROLE, Chairman of the Bristol Mission Society.

"After an actual residence of 36 years in India, I can truly say, that the people of the East are in a deplorable state. They do indeed profess to believe in a Supreme God; but their popular deities resemble those of Greece and Rome; as Cowper says, "gods such as guilt makes welcome." I have twice passed the temple of *Juggernaut*, marching with troops, and both times we were halted to afford an opportunity for the Hindoos to worship the idol. I beheld the avenues to the temple strewed with skulls and human bones. Their morality, generally speaking, is such as may be expected to flow from sources so impure. They are, in a degree peculiar to heathen countries, liars and thieves. Perjury is so common as scarcely to be thought a crime! It is common with them to poison each other. I once saw a mother take her little infant from her bosom and dash it down upon the stones!

"In fine, we can truly appreciate the importance and necessity of missionary labours, only by considering, that all the best natural qualities of man, cannot save the soul from perdition; for this momentous end, faith in the Lord Jesus Christ, working by love to God and man, is indispensably necessary. *Those who believe this will be the friends of the Missionary cause.*"

SYRIAN CHRISTIANS IN INDIA — *From the Christian Herald.*

"The prospects of the Syrian churches, which Dr. Buchanan visited when he was in India, are of the most encouraging kind. A Major Monro has conceived the design of establishing a College for the instruction of the Syrian priests and laymen. A printing press is to be connected with the establishment."

BIBLE INSTITUTIONS.

"He sendeth forth his commandment upon earth; his word runneth very swiftly."

The multiplication and success of Bible Societies, excite the astonishment and demand the gratitude of the church of God. Had their number, their labours, their extent, their ardour, been foretold, in explicit terms, twelve years ago; while the general tenor of holy prophecy were admitted, the immediate and unexampled accomplishment would have appeared more like the visions of imagination than the fulness of truth. But from this time it shall be said, "what hath God wrought." Good men have fastened on an object where all can cordially unite, and they are uniting.

Following the example of the British and Foreign Bible Society, the nations of Europe have formed their numerous associations. Asia is a second time sounding forth the word of the Lord, and Africa welcoming and forming measures for extending the heavenly intelligence. America, in the strength of her God, is endeavouring to perform her part. She has between one and two hundred Bible establishments, besides the AMERICAN BIBLE SOCIETY lately formed in New-York. Do our children ask what mean we by these services, are we not permitted to answer, it is the Passover, the feast of Ingathering, the year of Release, the Jubilee of the SON of GOD!

END





